The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. VIII: WHOLE NUMBER, 1257.] NEW-YORK, APRIL 19, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH....... 8½ " 5 "
CHURCH OF THE NATIVITY....... 9 A. M.
CHURCH OF THE ANNUNCIATION....... 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION....... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
on Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION.......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES....... 9 "
CHURCH OF THE HOLY INNOCENTS....... 9 A. M. and 7 P. M.,
except on Fridays, when Evening Prayer with Lecture is at 7½ P. M.
On Saints' days and other Festivals, 2d service [Eucharist] at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn....... 8½ A. M.
[On Festivals and Fasts, a *second* service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

22 Second Sunday after Easter
25 St. Mark's Day.
29 Third Sunday after Easter.

MAY.

1 St. Philip's and St. James's Day.
6 Fourth Sunday after Easter.
13 Fifth Sunday after Easter.
14, 15, 16 Rogation Days.
17 ASCENSION DAY.
20 Sunday after Ascension.
27 WHIT-SUNDAY.
28 Monday in Whitsun-week.
29 Tuesday in Whitsun-week.
30 Ember Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Tuesday, April 24, E. Trinity Church, West Troy.
Wednesday, April 25, E. St. John's, Cohoes.
Thursday, April 26, E. Holy Innocents', Albany.
Friday, April 27, E. Trinity Church, Albany.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.
Fourth Sunday after Easter, May 6, A. M. St. Mark's, New York.
P M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A. M. St. Paul's, Castleton.

New York.—Trinity Chapel, in this city, erected at a great cost by the Corporation of Trinity Church, was consecrated on Tuesday. A report of the interesting proceedings will be found in another page.

First Sunday after Easter.—The Bishop on the morning of this day preached and held a Confirmation in the Church of St. George and Emanuel. There were present on the occasion, beside the Rector, the Rev. Dr. Henry, and the Rev. John H. Hopkins, all of whom officiated in the performance of the service. The sermon of the Provisional Bishop was from the words:—"If any man will do His will, he shall know of the doctrine whether it be of God." The important declaration was to the effect that a right disposition and a due submission of the faculties to the teaching of God's holy Spirit would allow us to distinguish between what emanates from Him and what pertains to prejudice and habits of opinions, and is prompted by pride of reason, and the baser passions of the heart, that come in to interfere between the clear beholding of God's will amid the diverse contradictions presented from earthly influences. The rite of Confirmation was administered to eighteen individuals.

We are sorry to hear that the building in which these united congregations worship, has recently been sold to satisfy a heavy mortgage, which they are unable to pay. We understand, however, that in all probability, an arrangement will be made, by which the building will be secured for its present purpose, for another year.

Western New York.—We learn from the *Gospel Messenger*, that the Bishop of the Diocese, on Easter Eve, held a confirmation in Trinity Church, Geneva, the Rev. Dr. Bissell, Rector, when he confirmed *twenty-five* persons, to whom he delivered an address. On Easter morning, he visited St. Mark's Church, Newark, preached, and confirmed *fifteen* persons (including one from St. John's Church, Sodus), and delivered an address. The Holy Communion was then administered. Eight of the persons confirmed had been baptized on Easter Eve. One had walked in from Sodus, fifteen miles, to be confirmed. And all of the candidates came forward to the Holy Communion. In the afternoon, the Bishop preached in St John's Church, Phelps (late Vienna). In the evening, at St. Peter's Church, Geneva, the Bishop preached. On Monday in Easter week, the Bishop visited Zion Church, Fulton, where he preached and confirmed *five* persons, including one in private. On Tuesday in Easter week, the Bishop visited Grace Church, Baldwinsville. Services were held in the Methodist Chapel, the church not being finished. The Bishop confirmed *five* persons, to whom he delivered an address. In the evening of the same day, the Bishop visited St. Peter's Church, Auburn, where he preached and confirmed *fourteen* persons, delivering an address.

New Jersey.—On Tuesday (after Easter), April 10, in Trinity Church, Moorestown, the Rev. Dr. Doane read Morning Prayer, and the Bishop instituted the Rev. Horatio Hastings Weld into the Rectorship. The Rector catechised the children, and the Bishop examined them, preached, and confirmed eleven persons. The Holy Communion was administered by the Rector.

On Thursday, April 12, in the Hall occupied by the congregation of Christ Church, Woodbury, the Rev. Messrs. Bartlett and E. K. Smith read Morning Prayer; the minister, the Rev. Mr. Norris, catechised the children, and the Bishop examined them, preached, confirmed five (making this year seventeen) persons, and administered the Holy Communion.

On Sunday (first after Easter), April 15, in the Church of the Ascension, Gloucester, the Rector, the Rev. Mr. Bartlett, read Morning Prayer, and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, in Grace Church, Haddonfield, the minister, the Rev. Mr. Bartlett, read prayers, and catechised the children, and the Bishop examined them, and preached.

In the evening, in the Church of the Ascension, Gloucester, the Rev. Mr. Norris read prayers, and the Bishop preached, and confirmed thirteen persons; the Rector reading the Preface.

*** In the notice of the supplementary Confirmation in St. Mary's Church, Burlington, an error in addition understated the number of persons confirmed during the year. It should have been one hundred and one.

Rhode Island.—The Bishop has recently held confirmations at Immanuel Church, and Trinity Church, Newport. He is next Sunday to visit the churches in Bristol and Warren.

Massachusetts.—The Bishop held a Confirmation in Christ Church, Boston, last Sunday evening; on which occasion the monthly Missionary collection was made to be appropriated to the Board of Missions of that Diocese.

The Bishop has issued a circular to the Clergy respecting the appeal of the Foreign Committee, addressed to the Bishops, Clergy, and Laity of our Church, on the subject of their present and urgent necessities, affectionately calling their attention to it, and suggesting that such action as they may be disposed to take in their respective parishes may be as speedy as possible.

Delaware.—The Bishop held an ordination on Easter Sunday, when the Rev. John Atkinson, late a Licentiate of the Presbyterian Church N. S., was admitted to the order of Deacons. The ordination was held in St. Andrew's Church, Wilmington, and the Candidate presented by the Rev. Samuel Hazlehurst.

Pennsylvania.—The Standing Committee have signed testimonials on behalf of the Rev. J. C. Eccleston, M.D., for admission to the Holy Order of Priests, and on behalf of Messrs. Robert W. Oliver, A.M., and George A. Latimer, for admission to the Holy Order of Deacons.

South Carolina.—We have received the "Journal of the Proceedings of the Sixty-Sixth Annual Convention of the Protestant Episcopal Church, in South Carolina," held in February of this year. We find the list of the clergy of this disocese, to comprise seventy-four individuals permanently resident. By the dates annexed to the foundation of the several parishes and churches, we find St. Philip's Church, Charleston, to be the oldest. The original church was built in 1681, while the subsequent edifice dates as far back as 1704, being more than a century and a half old! Eight churches would appear to have been erected in 1706, this number exceeding that of any like subsequent period. Since 1848, but six churches have been erected. At this Convention, a new canon was proposed and referred to a committee, as respects the "trial of a minister," with a view to a more equitable judgment than the existing canon allows. A feature in the provision proposed, is the granting of time for the attendance of witnesses, and the careful revisal of proceedings that it allows, in the event of any reasonable ground therefor being presented. The address of the Bishop of the Diocese, the Rt. Rev. Thomas Frederick Davis, D.D., is extremely interesting, and is exhibitive of the zeal of the Rev. Father, in extending the benefits of Episcopal ministration throughout the widely scattered settlements. The following is the minute of his Journal, entered under Saturday, April 15th:

Saturday, April 15th. Attended Mr. Glennie's examination of one of his classes of colored children. They were about fifty in number, and their knowledge of the truths of the gospel, and of the various services of the Church, showed plainly what close and careful attention they had received from their pastor, and from their proprietors. I cannot take leave of this parish without bearing witness to the faithful labors, both of the pastor and owners, in imparting religious instruction to these slaves. And, I desire to submit it very seriously to all candid minds, whose labors tell best upon the interests, both temporal and eternal, of these slaves—those of the persons who are thus near them, in connexion with them every day, and really and faithfully laboring for them; or those of foreigners, who give to the slave the cheap and easy tribute of empty declamation. The Southern mind can well bear to leave the decision of this issue to the great day of appeal. These remarks are, of course, intended to apply not only to the parish of All Saints, but to the whole Southern country, where like efforts are made.

The whole number of confirmations for the past year, had been—whites, two hundred and thirty-six; coloured, five hundred and twenty. Total, seven hundred and fifty-six. Six churches have been consecrated. Three persons have been ordained deacons, and one a priest.

There were nine candidates for Holy Orders.

As to the condition of the Church in South Carolina, we have the following:

The most encouraging signs are, increased harmony among ourselves and a wider and more effectual opening among the colored population. These are empathically to us the poor of Christ; and they are sheep ready to hear the voice of the shepherd and to be led by Him. I can truly report an advancement in this department of our evangelizing labors, more in sentiment, and confidence and true religious growth, than in extent. There is already manifested an improving religious condition among the slaves; and in those who are more interested in them, increasing confidence in the ministrations of our church. The opinion, that the Episcopal Church is not adapted to the slaves, is fast giving way, if it has not entirely disappeared; and the conviction continually gaining ground, that the actual results of our labors are true and salutary. We cannot expect immediate and very rapid results, but we may, most justly look in faith, for those which are lasting and saving. What we want is appropriate workmen, and constant and faithful labor. If we can have these, (and let us unite in prayer to God for their increase) we may rest securely, under God, in the efficient administration, holy truth, and saving power of the Church. Some of our brethren are giving themselves to this work, with Christian earnestness and devoted zeal; and their labors have been much blessed. Let me say to our lay brethren of the church, that when their brethren in the ministry are thus laboring for the good of those souls, committed in common, to them and to us, it is but right, and Christian justice and charity, and *they* should meet them, and help them, and work with them; and they should recognize their authority, encourage their work, and see that all obstacles are removed out of their way. This is generally so, but there are cases in which there might be improvement; and especially, let the whole Sabbath day be devoted only to religion.

The Bishop's permanent fund reaches the amount of $4,847.

The abstract of parochial reports for the year ending Dec. 31, 1854, gives of Baptisms, adults, white 19, coloured 354; children, white 346, coloured 668: in all 1387; of Marriages, white 109, coloured 89; of Burials, white 307, coloured 96; of Communicants, white 2900, coloured 2720; of Non-Communicants, white 2357; of Children under 14, white 2840, coloured 471; of Families, white 1462, coloured 56; of Families belonging to other Congregations, white 159; of Children catechised, white 518, coloured 949; of Confirmed by the Bishop, white 236, coloured 520; of Sunday Schools—Number of Teachers, white 207; of Scholars, white 938, coloured 1148.

We learn that a new Episcopal congregation has been organized in the city of Columbia, under the name of the Church of the Mediator, and the Rev. J. Maxwell Pringle has been called to the Rectorship. A Lecture Room has been erected near the site of the proposed church, and was open for divine service on Sunday, March 11.

Iowa.—The Bishop is proceeding in his tour of visits for the purpose of obtaining an enlargement of the Diocesan fund. He has recently preached in Cincinnati, Louisville, and Nashville, and is still in that section of the country. On Good Friday he preached in St. Paul's and Christ churches, Louisville, the two congregations, together with that of St. John's, uniting in the services. It is arranged that the Bishop will begin the first general visitation of his Diocese on the first Sunday in May, and will renew, in the Summer, his appeals in behalf of Iowa to the Church in the Eastern States.

Indiana.—The Bishop has been holding confirmations in his diocese. At one recently held at Indianapolis, we learn from a contemporary, "Among the intelligent class of candidates were two lawyers in large practice; a physician; husband and wife; and husband, wife, and daughter; most of whom were baptized as adults the previous Sunday, and had been Methodists, Presbyterians, &c. The Church, with all extra accommodation which could be provided in the way of chairs and benches, was crowded to excess, a large number being compelled to stand, and a still larger to leave for want of room. The Rector, the Rev. J. C. Talbot, read prayers, and the Bishop preached an appropriate and effective sermon upon the Christian race, from 1 Cor. ix, 24–25."

Oregon.—There is progress making here with the Church, though there is great need of more missionary help. The Bishop recently confirmed eight persons at Cathlamet, consisting of an interesting young lady from the neighbourhood, and the wife, four daughters, grand-daughter, and grand-son of an aged man, who had himself been confirmed in his youth by the venerable Bishop who presided at the consecration of Bishop Seabury. Two new churches, one at Salem, and one at Milwaukee, were nearly ready for consecration at the date of our last accounts.

CLERICAL CHANGES.

The Rev. James Morton, assistant Minister of St. Michael's Church, Brooklyn, New York, has accepted a call to the Rectorship of Christ Church, and Christ Church Hall, Pomfret, Connecticut, and he desires his papers and letters to be directed accordingly.

THE CHURCH ABROAD.

England.—The movement in favour of a division of the Sunday Services was still going on. A notice had been issued at St. Paul's Church, Brighton, announcing that it was proposed from Easter Day to begin Morning Prayer at a quarter before eleven, and to omit the Litany, to be said by itself at four P. M. The services would then be as follows:—Holy Communion, at 7, 8, and 11.15 A. M.; Morning Prayer, at 10.45, A. M.; Evensong, at 3.30.

The London Church Union held a general meeting on Tuesday. The report alludes briefly, but disapprovingly, to the Education Bills of Lord John Russell, and Sir John Pakington. Its principal topic is Mr. Heywood's one-sided and mischievous measure for enabling widowers to marry their wife's sister without allowing widows to marry their husband's brother. The *English Churchman* thinks *this* injustice is not sufficiently regarded in the petitions against it.

The Education Bill of Sir John Pakington meets with little or no favour from the Church. The *English Churchman* referring to it says—"We may mention one or two points which strike us. 1. There is no express provision that the Holy Scriptures shall be read by *all* the children capable of reading them. 2. Under this Bill, even Church children may claim to be exempted from learning the Church Catechism, and the Church's Creeds. Surely, it is enough to exempt Dissenting children. We trust that this will be set right. 3. It does not clearly appear whether, provided no Creed, Catechism, or Formulary, be taught to the exempted children, in Church or Dissenting Schools, respectively, the general *religious* instruction of the school may be imparted to those children. Many religious lessons, and distinctive doctrines, may be taught without using any formal Creed, Catechism, or Formulary. How is this to be dealt with?"

We learn that the Bishop of Chichester was about to have a meeting of the Archdeacons and Rural Deans of his diocese. The subject for their consideration will be the arranging a system of diocesan inspection of schools and his Lordship writes to the Rural Deans:—

I shall be glad if you can come provided with suggestions on that point from members of your Chapter as well as yourself. I conceive the chief questions will be the range of country assigned to each inspector, involving of course the question of the number of inspectors, the mode of selection and appointment of them, and finally that of remuneration, and the sources from which the funds for that purpose are to be supplied.

A handsome monument has been placed in Wells Cathedral over the remaius of the late Dean Jenkyns. It is of Mediæval character, and in Caen stone.

The *Exeter Gazette* says:—"Many who desire that the blessings of the Gospel may be extended to the masses of our population who are now without them, are beginning to see the evils of the 'pew system.' We are happy to record an instance of the removal of this great hindrance to the Church's work; and we trust Christians will soon cease to tolerate a system which gives place to selfishness, pride, and exclusiveness, in the very sanctuary of God. We observe with much pleasure that the congregation of St. Peter's, Sudbury, have, in this respect, set a noble example, by having, with few exceptions, the doors removed from their pews, and the seats declared, by public notice, free and unappropriated. Several liberal contributions have been received by the incumbent (the Rev. J. W. Molyneux) toward opening the West entrance of this ancient and beautiful church, and furnishing the area with open benches; there is no doubt this desirable work will soon be accomplished."

The following is the motion which Mr. Heywood has given notice of in the House of Commons:—

To move for a committee of the whole house to consider of so much of the Act of Uniformity of 1662 as requires that no other form of common prayer than what is prescribed by that act shall be used in any chapel, in any college or hall in either of the Universities, or in the colleges of Westminster, Winchester, or Eton; and so much of any other acts or regulations as direct persons to receive the sacrament according to the rites of the Church of England, before they are admitted to certain civil privileges.

A correspondent of the *Guardian* suggests that much relief might be afforded as respects the length of the Church Services, in this manner,—

"*On ordinary and festival days*, the shorter form of Matins and Evensong in King Edward's First Book might be used. It is of no small advantage for a general congregation, that the *invariable* part of these services is comparatively short.

"*On Fridays, Ember and fast-days, and on the Sundays in Lent and the Ember weeks*, the present services, just as they are, might be appropriately retained. The difference would have a striking effect, and there would be a meaning and significance in the greater length.

"Such proposals," he adds, "as omitting the *Venite* or any antiphonal part of the service, are a mistake. And therefore, though, for prudential reasons, *I would neither add to, nor take away from, our present Communion service*, I would bring back the *Gloria in Excelcis* to its old place, reading the omitted prayer in the Post-Communion as a compensation. In parish churches, and in most of our cathedrals, where there is no music after the sermon, this would tend greatly to restore the musical importance of the most solemn service of the sanctuary.

THE WORLD AT HOME.

SELLING LIQUOR ON SUNDAY.—In the Board of Councilmen on Monday evening, Mr. Clancey presented a resolution to repeal the corporation ordinance restricting the sale of intoxicating liquor on Sunday. The ostensible reason for offering the resolution was to allow dealers every facility for selling off their stock before the Fourth of July.

THE PROHIBITORY LIQUOR ACT.—There was a meeting in the Astor House in this city, on Saturday, of hotel keepers and proprietors, and wholesale wine and liquor dealers and imperters, to take into consideration the Liquor Law just passed by the Legislature of this State. Some discussion took place, in which the effects of the law referred to were set forth and its constitutionality warmly discussed. It was finally agreed to raise a fund for feeing several of our ablest lawyers on the subject, and a Committee of Arrangements was selected to co-operate with the Retail Liquor Dealers Association, as also with the Distillers, who have nightly meetings. About $8,000, in sums of from $200 to $500 each, was subscribed in the room.

ENFORCEMENT OF THE PROHIBITORY LIQUOR LAW IN NEW YORK.—The Mayor has issued a manifesto on this subject, in which he says—"The act relating to the prohibition of the liquor traffic and consumption is now a law, holding the same position as any other law, and until decided invalid by the Courts, or amended or repealed by the Legislature, should command the same obedience. So far as its execution depends upon me, I have no discretion but to exercise all my power to enforce it. It is unnecessary for me to express an opinion in regard to legislation of this character, or of this law, for whatever that opinion may be, *I cannot without dishonor shrink from a faithful discharge of the trust confided whatever shall be the personal consequences to myself.*" In the Board of Aldermen, on Monday evening last, a resolution was submitted and adopted, requiring of the Corporation Counsel his opinion whether the recently enacted temperance law interferes with certain immunities conferred upon the city of New York by the Montgomery charter, and subsequently confirmed by act of the Legislature at various times; also whether the Excise Commissioners have not the right to continue to grant licenses to liquor dealers and collect fees therefrom.

STREET IMPROVEMENTS.—We find that the Supreme Court has decided in favor of the extension of the Bowery, from Chatham Square to Franklin, and it now rests with the Common Council to fix the exact time for the commencement of the work. According to law it cannot be protracted beyond fifteen months from confirmation of the Supreme Court, so that the improvement will commence on or before the first of May, 1856.

THE NEW CITY HALL.—The Special Committee to whom was referred so much of the Mayor's Message as relates to the building of a New City Hall, together with numerous petitions asking that the New City Hall be built at Madison Square, have reported in favour of this site.

THE SIX PENNY SAVINGS BANK.—We understand that this bank has been removed to Clinton Hall, Astor-place. This institution, which has now been in operation for twenty-one months, has fully met the expectation of its managers. Since its opening 5,277 depositors have opened accounts with it and deposited $218,559 53, and withdrawn £139,681 35. The class of persons who deposited consists chiefly of children and poor people.

ADVANCE IN RATES OF INSURANCE.—The different City Insurance Companies held a meeting on Saturday, and resolved to advance the rates of insurance on goods in the Bonded Warehouse from one and a half to two and a half per cent., in consequence of the discharge of the special watchmen appointed some years since.

MORTALITY OF NEW YORK.—The City Inspector reports 479 deaths in the city during the past week, viz: 97 men, 74 women, 167 boys and 141 girls—an increase of 38 on the mortality of the previous week.

POLICE AT CHURCH DOORS.—In accordance with a new ordinance of the Mayor, police were stationed last Sunday before and after the period of divine service at the entrance of the various places of worship in this city, for the purpose of dispersing the idlers that are in the habit of congregating there. In some localities, the provision made by this regulation for order and quiet will prove very acceptable; though on this occasion the drenching showers of rain did this very effectually. It is high time that individuals proceeding to the worship of Almighty God should cease to be molested by those who, from mere curiosity, thus assemble as though each place of religious worship were an Opera House built for the sake of individual display and temporary gratification. If none at Jerusalem were to ascend even the Holy Hill without reverent dispositions, how great the need of not weakening the little reverence that now exists for the courts of God's House and the gates of His spiritual praise.

RAILROAD TRAVELLING.—It appears that the season of travel has already set in. We find that in one week lately, on the Illinois Central Road, (which connects with the Mississippi river, and in that way with New Orleans on the South, and with our great through New York lines at its northern terminus, at Chicago,) that there were from seven to eight thousand passengers, and that in one train of thirty cars, drawn by two locomotives, there were some fifteen hundred passengers.

IMPORTS AT BOSTON.—The importations of foreign goods into the port of Boston for the week ending Saturday last, were valued at $1,838,080.

VISIT OF THE U. S. OFFICERS TO SEBASTOPOL.—Major Richard Delafield, of the United States Corps of Engineers, Major Mordecai, of the Ordnance Department, and Capt. McClellan, of the Cavalry, have sailed in the steamer from Boston en route for Sebastopol. They have been ordered by the authorities at Washington to make a tour of observation on the line of hostilities in the Crimea, and especially to inspect the siege work where the Allies have now concentrated their forces. They are accompanied by a Paymaster of the U. S. A., and their expenses will be borne from the National Treasury.

RECRUITING FOR THE BRITISH ARMY—It appears that recruiting for the British army has been going on in Philadelphia. Six men, charged with the offence, were arrested a few days since; two were discharged, two more held to bail in one thousand dollars to answer, and two remain to be disposed of by the United States Commissioner.

CALIFORNIA.—The last accounts from San Francisco state that the excitement connected with the bank explosions had entirely subsided, and business had generally resumed its wonted peaceful appearance, although it bore by no means as brisk an aspect as before. It appears by an announcement of Page, Bacon & Co., that the banking business of the firm was to be resumed on the 29th of March. The Legislature continued in endeavouring to improve the morals of the State by the passage of a prohibitory liquor law, an anti-gambling act, &c. A bill was also before the Legislature to abolish the city government of San Francisco, and to place the city in the hands of trnstees.

THE WORLD ABROAD.

Great Britain.—The Court was at Buckingham Palace, at the date of our last accounts, in expectation of a visit from the Emperor and Empress of the French.

The House of Lords had agreed to the Queen's proposal for a loan to Sardinia. The Earl of Clarendon observed that the state of her finances being inadequate to the expenses of an army abroad as well as at home, she had applied to England for two millions money at the rate of 4 per cent. interest, and one per cent. of which was to be applied to the sinking fund.

The Committee of the House of Commons on the conduct of the war in the Crimea, was still sitting. The medical officers were being examined.

In the House of Commons, an enquiry for certain papers connected with Admiral Dundas' conduct before Odessa, was refused, Lord Palmerston remarking that there was no part of the Admiral's conduct that did not do him honour. The conduct of the Earl of Lucan was discussed on a motion to grant him a Court-Martial. The noble Earl's gallantry was admitted, but his demand for a Court-Martial was not complied with.

A motion was on the Books of the Commons for the appointment of a commission to amalgamate the British and Indian armies, or at least to render the Indian army available in the European war. Notice was given of its being intended to ask if any more bishops will be appointed for Canada, since the Canadian Clergy Reserves bill says it is desirable to remove all connection between Church and State.

Lord Palmerston had moved for a loan of one million to the government of Sardinia, and if the war should last more than a year, a second million. After some discussion the vote was carried.

The repeal of the Newspaper Stamp Duty was carried in the House of Commons, by a majority of 215 to 161.

A liberal member, in the person of Mr. Ewart, had been returned to Parliament for Liverpool, in the room of Mr. Liddell, now Lord Ravensworth.

Notwithstanding the accounts to the contrary in some of the New York papers, it appears that the National Fast was very generally observed with much solemnity.

Both Houses of Parliament had adjourned for the Easter holidays.

Nine ships of the advanced Biritish squadron had sailed from Deal on the 28th, for the Baltic.

Our Minister at London, Mr. Buchanan, attended a dinner at the Seamen's Hospital, and returned thanks for the aid rendered fifteen hundred sick American sailors. Lord Palmerston presided. A donation of two hundred pounds from the merchants of New York and Boston, was acknowledged.

The Society for the Suppression of Vice has commenced proceedings against a vendor of a class of indecent pictures which recently appeared in London, viz:—photographs of half-undressed figures, taken (from the life) in duplicate, for the stereoscope, and coloured.

France.—The Emperor and Empress were preparing to pay the long-promised visit to the Queen of England. The announcement of this visit had appeared in the *Moniteur*.

M. Drouyn de l'Huys, Minister of Foreign Affairs, had gone to London to hold a consultation, and would afterward proceed to the Conference at Vienna.

The hut intended for the Emperor when he visits the Crimea has already been packed up. It was inspected by His Majesty in the gardens of the Elysées Napoléon, with other articles destined to accompany the expedition. The hut is made of wood and is put together without nails. The windows are so contrived as to render it difficult to see into the little cabin, while it is very easy to see out of it. A small stove is provided, and other conveniences; but the whole is extremely simple and devoid of ornament.

Austria.—The Conference was exciting anxious interest. We have noticed its proceedings under the head of the War. It appears that the difficulty between Austria and Prussia was increasing. The Russian Cabinet had retorted on Austria's Circular of March 8, by sending a circular to the Prussian representatives at the Germanic Courts respecting the Austrian intrigues with the Germanic Diet. The language of the circular was quite hostile to Austria. It charged Austria with dissimulation in threatening Prussia with military dangers, while to the rest of Europe it talks confidentially of Peace.

Belgium.—The King had got a new Ministry. It had been announced to the Chambers, that the foreign relations of Belgium are satisfactory, and were not the cause of the Ministerial difficulty.

Spain.—A despatch from Madrid of the 29th of March announces that Espartero had resisted the demand for a democratic modification of the Ministry, made by different leaders of the militia, who assembled in the night. These attempts at disorder failed, and Madrid was tranquil. Spain and Portugal had both, it is understood, acceded to the Western Alliance, and signed the treaty at Paris on the 21st of March.

China.—Shanghai dates of the 6th of February, per the overland mail, stated that the French had again attacked the city, and were repulsed, with loss, by the insurgents. The country around Canton is in the hands of the insurgents, who officially notify an intention to maintain a strict blockade. There were rumours of a second repulse of the French.

Cuba.—Accounts to the 11th instant represent the island as tranquil; but preparations were still being made for repelling any invasion from without, or outbreak within. A Dr. Peck, formerly of New York, had been arrested on suspicion of being connected with some conspiracy, but released on bail. A regiment of blacks was being raised, to consist of sixteen companies of 125 men each.

The War.—The last accounts reported the allied army before Sebastopol to be much improved, weather fine, health and spirits of the troops much better, provisions abundant, and sanitary regulation strictly enforced; but the actual works of the siege make no progress to justify favourable prophesies. Actual increase of the lines and batteries there is, but it exists on both sides, and there has been no comparative advantage gained by the Allies. A formidable Russian force is assembled around Eupatoria, and virtually besieges the place. The Russians could not hold Eupatoria, if taken, as it is completely under the guns of the English fleet. Lord Raglan's latest dispatch announces a steady fire, without any change in the aspect of affairs. Important operations are, however, going on. The Russians continue to strengthen the works which they recently threw up, in advance of the Malakoff tower. These are not isolated works, but are part of an advanced line of defence, and consequently it is indispensable for the Allies to destroy them. With this object in view, the British are pushing forward a parallel from an advanced point on the right, with a view to form a junction with a corresponding parallel which is being made on their side by the French. Night encounters take place between the French and Russian riflemen. The latter have been repeatedly dislodged, but again return to their pits, under cover of the Russian batteries.

In the Principalities all remained quiet; but there were reports of a French force being about to proceed to Bessarabia.

The Vienna Conference was still sitting. The Third Point had not been got over. It is said that the Western Powers, foreseeing trouble, did not propose the demolition of Sebastopol, but modified their demands into a reduction of Russian power in the Black Sea; in recompense for which, they offer to evacuate the Russian territory. The Russian Plenipotentiaries reply that they are not authorized to accede to any such terms, and must remit the matter to St. Petersburg. There the Conference stood still. All the Plenipotentiaries have sent to their Governments for instructions, and the Conference will probably be adjourned until final authority shall arrive. Meantime the fourth point is under discussion. Prince Gortschakoff moved for the admission of Prussia, which was refused.

The French Minister for Foreign affairs, Mr. Drouyn de L'Huys, had been in London, to consult with the British Government on the subject; after which he returned to Paris *en route* for Vienna, bearing the irrevocable determination of the Allies on the Third Point of the treaty under consideration, which is understood to be against any further concessions in favour of Russia.

CONFIRMATION A SACRAMENT.

BOSTON, April 14, 1855.

To the Editor of The Churchman:

DEAR SIR:—In *The Churchman* of the present week, I find the following passage in the second paragraph of the article headed Good Friday, on the first page: "The services preceding the administration of the Sacrament of Confirmation were performed by the Rev. Dr. Dyer, and the reverend rector," &c. My first impression in reading this sentence, was, that the types had been made to say what was probably not to be found in the manuscript: in other words, that it was a typographical error; but I soon discovered my mistake, for in the following paragraph, much to my surprise and regret, I read the following: "The Provisional Bishop, on its close, proceeded to the administration of the Sacrament of the rite of Confirmation." Finding this Apostolic rite spoken of as a Sacrament in two instances in the same article, I involuntarily asked myself, "where is the authority" for calling "Confirmation" a Sacrament; and being unable to find it so declared in the "Prayer Book," or "Standard Authorities of the Anglo-Catholic Church," I must appeal to you, dear sir, for information on this point. Very truly, a subscriber, and constant reader of *The Churchman*,

J. B. KETTELL.

[We thank our correspondent for the courtesy with which he has presented his very reasonable query. In the strict definition of the word Sacrament, there are only two, Baptism and the Eucharist; but in the larger acceptation of the term, other "outward and visible signs of inward and spiritual grace" are also either Sacraments or of the nature of Sacraments. The Confirmation service, as given in the Prayer Book, regards the rite in the light of a Sacrament. The Bishop's hands are laid upon the confirmed, to "certify them by this sign of His favour and gracious goodness toward them;" and the Bishop's prayer is, "Let Thy Holy Spirit be ever with them." In this sense it is sacramental. True, it has not the efficacy of the two Sacraments, which the Catechism describes as "generally necessary to salvation." And, in the words which the Anglican Church uses in one of her homilies, "Therefore, neither *it*, nor *any other Sacrament* else, be *such* Sacraments as Baptism and the Communion are. *But, in a general acceptation, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.*"—ED. OF THE CHURCHMAN.]

Church Prospects in Piedmont.

The passage of the Church Property Bill through the Lower Chamber of the Legislative body of this country, occasions the following remarks by the representative organ of the hierarchy, against which the prospective passage of this measure has dealt so powerful a blow.

As already announced, the measure relating to Church property has passed in the Chamber of Deputies by a considerable majority. Neither the remonstrances of Catholic journals, the complaints of the Bishops, nor the solemn warnings of the Sovereign Pontiff, have had any effect on an assembly which is determined to sacrifice spiritual interests to caprice, to involve the national property, declared by the Church to be sacred. If, as is our hope, the wisdom of the Senate should fail to frustrate this design, if this should at length be consummated, we could only deplore it as one of the most disastrous blows yet inflicted on that right of property, which is the duty of every government to defend; but it is moreover highly probable that the demagogues would gain fresh triumphs, which would remind us of the unanimous warnings addressed from every side. We have already published those of the Sovereign Pontiff and the Bishops; we have called attention to the interpretation given by public opinion in Piedmont to the disastrous and sorrowful events which have lately afflicted that country; but some words have been uttered in the bosom of its parliament which we shall quote, not only as a protestation and public warning, but also as being an explicit acknowledgment of the supreme Pontifical authority in all matters of religion, and as a striking and solemn enunciation of principles that should guide all legislators, and preside over every human law.

In the sitting of the 21st of February the reporter of the commission repeated the following words of the Count de la Marguerite against the measure: 'The greatness of the crime is beyond the power of expression.' *Vincit officium linguæ sceleris magnitudo.* The ex-minister of Carlo Alberto rising, repeated these words, and added: 'I spoke these words against a measure which has not yet passed into a law; I had a perfect right to do so, and I do not now recall them. Justice is not dependent on the will and ideas of men, but on an invincible and eternal law. A Catholic myself in a Catholic parliament, I respect to their fullest extent, the rights of the civil power; but the interests of religion and the rights of the Church are at stake. I acknowledge no other authority on earth, except that of the Sovereign Pontiff, the interpreter of God's law. The Pontiff has spoken (here he held up the Pope's admonitory letter), and in the presence of this Allocution the question is at an end. As I have begun, I beg of the Count de Cavour to remark that I have fulminated no anathemas against the ministry or any other persons. God preserve me from uttering anything of the kind. I have only sought to remind you that just acts against the Church always meet with an avenger.'

COMMUNICATIONS.

For The Churchman.

OUR MOTHER, THE CHURCH.

Our mother, the Church, is the Olden Church,
Which Christ the Lord upreared ;
And the truths so pure, which from her proceed,
By man should be revered.
There is not a rite in her service found,
But wakes a song of praise,
And our hearts exult as we cry Amen,
To prayers that she may raise.

Our mother, the Church, is a Noble Church !
She gives good gifts to all,—
(Though our lives be pass'd in a lowly hut,
Or in a stately hall,)
If we only walk in her pleasant paths,
And keep the Cross in view,
And with holy-faith in our hearts receive,
Her doctrines pure and true.

Our mother, the Church, is a Sober Church :
By God on earth ordained ;
And she stands reformed from the Roman power,
Which once her pureness stained.
And we firmly may both believe and trust,
In her, and her alone,
We shall find the Bride and the Spouse of Christ,
Whom all mankind should own.

Our mother, the Church, is a Sacred Church,
And calm and grave her ways ;
And she points the road, with a steadfast hand,
That leads to length of days.
There is not a prayer we should offer up,
At God's eternal throne,
But is found transcribed in the Book she gives,
Which Christians all should own.

Our mother, the Church, is a Perfect Church !
She holds to orders three ;
The Bishop, the Priest, and the Deacon meek,
Who bow in her the knee.
It is theirs, in love, to perform the work,
That she before them lays,
And to give their mind and their life to Christ,
And strive for Him always.

Our mother, the Church, is a Gracious Church !
She knows our every want,
And provides for all the events of life,
Commencing at the font.
She receives the babe in her willing arms,
And in the Trinal name,
Baptizes with water that flows from Him,
Who for us sinners came.

Our mother, the Church, is a Solemn Church !
She gives us bread and wine,
Which are emblems of the body and blood,
Of God, the Son divine.
This we eat and drink, with manifold thanks,
Remem'bring Him who died,
That we may, at last, full of grace, be found
With Christ, the crucified.

Our mother, the Church, is a Joyous Church !
She joins with silken bands,
The woman and man, who in love shall ask
This service at her hands.
And she prays for such, ere they leave her side,
That they, through life, may dwell,
As to come at last to the throne of God,
With those who love him well.

Our mother, the Church, is a Holy Church !
Beside the bed she kneels,
Of the dying man, who, with trusting heart,
Accepts what she reveals.
And she gives to him, if he so desire,
Communion's holy rite,
That the peace of God in his soul may rest,
And glory fill his sight.

Our mother, the Church, is a Loving Church !
She stands beside the grave,
And for all that mourn she hath words of peace,
From Him who came to save.
And she pours a balm o'er their stricken hearts,
And wipes their weeping eyes,
While she says, with truth, that they yet may meet,
In Christ beyond the skies.

Our mother, the Church, is the Church of God !
She calls the great and small,
To partake with her of the Feast she spreads,
Prepared alike for all.
And she holds the Cross in her milk-white hands,
And rearing it on high,
Doth she promise those who will seek its light,
A life that can not die.

Our mother, the Church, is the Church of Christ !
I dearly love her ways,
Her season of Lent, which we well should keep,
And all her Festal Days.
I will pray to God that I so may live,
In her most perfect rest,
As to die in her, and be found at last,
With Saints among the blest.

R. B. C.

Elmira, 1855.

For The Churchman.

GOOD FRIDAY.

Mr. Editor : From my knowledge of city life and city religion, I am not inclined to think the churches to have overflowed with people on the Great Fast just passed ; for the multitude like the joy of Easter more than the sorrow of Lent ; and yet "it *is* better to go to the house of mourning than to the house of feasting," even though the many think otherwise.

It will not be unprofitable to compare notes ; and as I live far away in the country, occupying a missionary station, I will give you a few things from the country for your readers ; rambling along at will.

We have had these fasts and festivals of the Church thrown into ridicule in days past ; and even at present there are not wanting men who count them marks of "Puseyism," if not Popish. It is with some satisfaction that of late there appear signs of a juster feeling among those of our own communion who have heretofore spoken very disparagingly of such matters. But this satisfaction is darkened with the thought that the past opposition so long and so openly, nay bitterly, expressed, is now working *upon* and *in* thousands and tens of thousands who will never see, or hear, or read the favourable things now made public by former opponents.

These opposers have helped to swell the current of opposition to the Christian year within and without the Church, and they cannot recall the waters. Those who make up the world, and who dislike all that reminds them of gospel truth, especially when it requires them to do something heretofore left undone, have been strengthened in their worldliness ; and the Christian year, so rich in gospel truth, has lost its influence over multitudes, who will reason naturally, "How should Fast and Festival have *now* become so good a thing which once was indifferent, or rather dangerous to our souls?" So they question, and there is responsibility for all such questions to be borne somewhere. It will not be borne by such as have faithfully endeavoured, sometimes under great difficulty, to observe them.

I well remember how, some fifteen years agone, I was looked suspiciously upon for giving notice of weekly fast and festival as they came along, and for keeping them ; how it was suggested that "I should be more modest, and wait for my elders to move," and "not set up myself as a model ;" and though I could not exactly see what simple duty had to do with others, it did annoy me. There was then in the diocese (which shall be nameless) not more than one church, if memory serves me, that observed the Christian year. I thank God for the change which a few years have produced. I could name *several* clergymen that now do the same thing for which *I* then was blamed.

What I wish to say is, however, not so much with reference to this change, as to the consequences which have been felt, and will be still felt for generations to come, if not to the end of all things, of this sinful and sad neglect.

Good Friday, the day when our Lord was crucified for our sins, when our best Friend and Benefactor offered up His life to save the world, all who will believe in and obey Him ; *Good Friday*, the day when we remember the last hour of our Father and His dying words, and think of the death which we must suffer in body for sin, and should have suffered in soul eternally but for this stupendous sacrifice ; *Good Friday*, at whose name one would think that every heart calling itself Christian would yearn to keep in mind and observe with all outward respect, this great day,—how is it observed ? How in city ? How in country ? How many suppose ye of the hundreds of thousands in this land, who would feel insulted to be called unbelievers, have shown by outward act that they believed in the death of Jesus Christ for man ! How many, suppose ye, not only abstained themselves from labour, or observed the day in public and private devotion ? Of how many parents could the children ask the question (which the Lord supposed very naturally the Jewish children would ask, when called to witness the public celebration of their great days), "What mean ye by this service ?" And if not one in twenty, to speak within bounds, could ask the question, not one in twenty has known that Jesus Christ was crucified on the cross, and been impressed with the fact ! Not one in twenty has been instructed by his parents in all the interesting truths which such an event clusters around it, in the Church's remembrance ! Think of the powerful impression which such an event would make upon children, as well as upon the adult unbelievers, if the mass of Christian people had met together to commemorate the awful death of the son of God. And yet they have *not* met this year ; nor last, nor for generations in this land. *Not* only have not met, but in a multitude of cases have spoken evil of them that did meet. And the long Lent season, with all its solemn lessons, ending in the Crucifixion, has not only made no good impression upon the multitudes, but has even been the means of causing hostile feeling toward the season and toward the doctrines and duties which are connected with it.

And, now, let me ask our brethren who have opposed these things, in or out of the Church of *our* love, if there be not a connection between this neglect of public solemn memorials of Christian faith, and the increasing ungodliness which we everywhere see and mourn, and for which we seem to find no remedy. I beg of all who profess and call themselves Christians, to consider what they are doing, in thus openly opposing, or neglecting these public, solemn commemorations of our common faith.

A Presbyter.

Easter, 1855.

For The Churchman.

REMARKS

ON THE REV. MR. FORBES'S SERMON, CONTINUED.

We now come to the authorities from the Fathers in support of the new dogma. Prodigious is the assertion of the reverend preacher.

"It is not, however, *only* liturgies and festivals that bear testimony to the prevalence of a belief in Mary's singular immunity, but there is likewise a *catena patrum* through the ages all along to the same effect."—p. 16.

Let us proceed to examine this *chain of patristic testimonies* running down from the first ages of the Christian Church ! They shall be quoted in order as given by the author.

1. "In the first ages of the Church we have St. Andrew the Apostle, as is asserted in his life by the Presbyters of Achaia, a work which St. Bernard, Bellarmine, and others, regard as authentic, declaring that 'as the first Adam was formed of the soil before it was cursed, so also was the second Adam formed from a virgin soil that had never been cursed.'"

The learned Mabillon, the Benedictine editor of the works of St. Bernard, says of this pretended life of St. Andrew, that Beatus, a Spanish Abbot, made mention of it 900 years before, in his first book against Elipandus,* and that he does not know of any writer who did so before him.† Eusebius (Hist. Ecc. III. 25) mentions certain "Acts" of this Apostle as extant in his day, but denounces them as contemptible forgeries. The same is the opinion of the learned as to this link in the Forbesian *catena*.

2. "Again we have St. Thesiphon, the disciple of St. James, in a work discovered in a subsequent age, attesting that 'Mary never knew sin—*Maria non tetigit primum peccatum.*' 'Nor,' says he, 'would the angel have said "Hail Mary, full of grace" if she had been conceived in original sin.'"—p. 16.

Now this is certainly a *very* explicit testimony, but who is the witness ? I searched in vain the indices to various Fathers and historians ; and was told by a learned friend, versed in Romish tricks, I should probably find his name in the *Acta Sanctorum*, by the Bollandists. An able writer in the *Church Journal* has, I find, been there already, and I shall take the liberty of borrowing from his labours.‡

"Now that this person (St. Thesiphon) was the brother of St. Cecilius. * * * *We no more believe* on the authority of one of the books discovered under a *sacred mountain of Granada*, than we are inclined on the authority of books found in the same place to prefer *St. Thesiphon's* claim to genuine antiquity. As to the *relics* which were at the same time discovered, we would rather leave them to further examination, than admit their genuineness on the authority of writings *which we are compelled to reject* : for it is granted on all sides that the writings and the relics must stand or fall together." We are referred to the ninth volume for this luminous extract, and are told that the *Saint's* day is "most appropriately" the first of April ! When the discovery was made, or where the scene of the transaction is to be laid, I am yet uninformed, but it would seem we have a repetition of the fable of the parturient *mountain* and a "*ridiculus mus.*"

And thus the second witness is disposed of.

3. "St. Ignatius, in his Epistle to St. John, says that 'the nature of angelical sanctity was associated in Mary with the human nature.'"

Surely the author must know that every editor from Usher, 1644, to Petermann, 1849, has rejected this epistle. Hefele, a late editor, and a Roman Catholic, says it is one of those eight, which "are deemed spurious by the unanimous consent of the learned."

From the *First* age our author skips to the *Third*. It would seem Justin Martyr, Tertullian, Clement of Alexandria, Irenæus, and others, who adorned that age, afford nothing to the purpose.

4. "After this in the Third age we have Origen calling Mary 'the Immaculate Mother of an Immaculate Son—*Immaculatam Immaculati.*' He also interprets the Greek word *Kecharitomene*, in Luke i. 28, to signify not merely 'full of grace,' but *conceived* in grace, and says that he does not remember to have found the term used in any other place in the sacred writings."—p. 17.

I have not examined De La Rue's edition in four vols. fol. for the *first* quotation, because it would be looking for a needle in a haystack, and beside evidently relates to the *Immaculate Conception and birth of our Lord*. The second quotation is taken from the sixth homily of Origen on St. Luke, as interpreted and *improved* by St. Jerome. Of the Greek text of these homilies only a few fragments remain. We have one on the verse referred to, given in a note by the able editors, and it may be translated as follows—"The salutation is strange to the Virgin, being no where found in Scripture, but kept for this one only—Hail, &c."—vol. 3, p. 939. These homilies are also inserted in St. Jerome's works by the Benedictine editors. His interpretation is more diffuse than that given above from the Greek, but is to the same purport. He of course translates the Greek word by *Gratia Plena* in accordance with the Vulgate. As for "*conceived* in grace," I do not find a vestige of it in the homily, nor is it possible to believe that either Origen or Jerome would have uttered such nonsense.

5. "St. Gregory of Neocæsarea, affirms that 'Mary alone among all the generations was holy in body and soul.'"

This quotation seems to be taken from the *Sermons on the Annunciation*, which are undeniably spurious, and the production of a much later age. They occupy 29 folio pages, and contain plenty of laudation similar to that quoted, but I have not wasted time in searching for the *line or two* of Mr. Forbes.

6. "St. Hypolitus, the martyr, declares that 'Christ came of a Holy and Immaculate virgin.'"

I have not verified this quotation, because, if genuine, it adds nothing in support of Pope Pius's definition.

7. "In the Fourth and Fifth ages of the Church, we have the clear testimony of St. Chrysostom, St. Ephrem, St. Athanasius, St. Jerome, St. Basil, St. Augustine, and others, to the same effect. But what need to quote them or those that follow after ; it would be but to repeat the same idea almost in the same language."—p. 7.

Now this is really tantalizing. After the parade of *spurious* authorities in his pages, so much to the point, it would have been but fair to give some one or two, at least, of these *clear* testimonies from the *genuine* works of the illustrious fathers named. I am afraid that by this time people will think that the preacher's *assertions* are not *proofs*, and will require some specimens of the teaching of these great luminaries of the Christian Church, plain, direct, and clear, before they will take his word for it. The Benedictine editions of their works take up some fifty volumes in which the *genuine* and *spurious* are carefully distinguished. Let, then, the learned gentleman, if he can, produce one *clear* testimony from each author, similar to those he parades in the front of his motly array, from the Life of St. Andrew, and the Patron Saint of April fools. I would also beg, as a particular favour, that he would add volume and page for each quotation, the more readily to confute the unbelieving.

8. We now come to St. Bernard, "the illustrious abbot of Clairvaux." He is not much to the preacher's taste, who speaks thus :

"It is well known that in his oft-quoted Epistle to the Canons of Lyons, his main object was to oppose a novel festival, introduced without sufficient authority ; and if in this he has employed arguments or used expressions that could not now be approved, we are neither concerned to defend nor to censure him. He only used the liberty which belonged to him in his day, of freely expressing himself upon a matter that was then open to the consideration and discussion of learned and devout men."

I shall call St. Bernard on the stand and let him tell his own story. The Epistle is numbered 174, and was written, says the editor, about A.D. 1140—"We wonder," he says, "that it has appeared proper to some of you at this time to change your most excellent complexion *(colorem)* by introducing a *new celebration* which the ritual of the Church is ignorant of, *reason* does not approve, *ancient tradition* does not commend. Are we more learned than the Fathers, or are we more devout than they ? We undertake with danger whatever their prudence in such matters has passed over. Nor indeed is the thing such as that it could have escaped altogether the diligence of the Fathers, unless it ought to have been let alone. But, you say, the Mother of the Lord is to be very highly honoured. You admonish me well ; but the honour of the Queen loves *judgment*. The royal virgin does not need *a false honour*, seeing she is loaded with true titles of honours and badges of dignities. Honour indeed her personal purity *(integritatem carnis)*, her sanctity of life ; wonder at fecundity in a Virgin, venerate her Divine offspring."

Now here we have the testimony of this very important witness to the facts, of the *novelty* of this festival, its incongruity with sound reason, its want of support from ancient tradition, and its being a *false mode* of honouring the virgin. Would this eminent dignitary of the Roman Church have written thus if the dogma had been received by the great body of the faithful in every Church, and its memory been preserved from the first ages of the Church in Liturgies and Festivals ? Of course not, and I do not wonder that his language and sentiments are not approved by modern Papists. It shows how sadly these are involved in the perilous delusions foretold by St. Paul in his Epistles to the Thessalonians and St. Timothy.

Let us hear St. Bernard in another part of his Epistle :

"Wherefore although it has been granted to some few of the sons of men to be *born* with sanctity, it has not nevertheless (been granted to them so) to be *conceived* ; that the prerogative of a holy conception might be reserved for him who should sanctify all, and *alone coming without sin*, should make a purgation of sins. Therefore the Lord Jesus *alone* was conceived of the Holy Spirit, because He alone was Holy also before His conception. *Whom excepted*, that humble and true confession relates *to all the rest of the sons of Adam*, which one makes concerning himself, saying, 'In iniquities was I conceived, and in sins hath my mother conceived me.'"

Would that all the teaching of the Abbot of Clairvaux had been equally sound and scriptural with this noble passage ! Other extracts well worthy of attention might be adduced, but I forbear ; merely remarking that some of the arguments against which Mr. Forbes contends, toward the close of his sermon, are, in substance and effect, those of this "holy man" and "venerated name."

9. "With respect to the great St. Thomas, the case is of easier solution. It does not appear that he ever asserted more than that the parents of Mary would have transmitted sin to her, had no privilege interfered. So, indeed, the celebrated Joannes a St. Thoma, one of the most distinguished Thomists that ever lived, positively asserts ; and it is in keeping with this that another disciple of the great doctor, John Bromiard, who lived *but* a hundred and twenty years after him, quotes St. Thomas as an authority for the immunity of Mary. It is said, too, on good authority, that there exist both manuscript and printed copies of St. Thomas's works, which have passages distinctly maintaining the doctrine. That a different text should appear in other copies, is charged as a work of corruption. *Assuming, then, these statements to be true*, and there is no reason to doubt them (?), there is nothing in the writings of this great teacher of the Church in any way at variance with what is now a defined and certain truth."—p. 18.

This is intensely clear, and immensely facetious. Instead of making "the case of easier solution," I find myself in a dense fog. The works of the "angelical" doctor are so scarce and so little known, that "*it is said*" there are genuine copies in existence, but where they are to be found, or by whom edited, Mr. Forbes does not know (!) ; and we are referred to John Doe and Richard Roe as witnesses of the contents and interpretation of these mythical productions. The copy before me of the *Summa Theologica*, bearing date 1575, and printed at Antwerp, *ex officina Plantini*, seems to contain a good deal at variance with what Mr. Forbes calls "a settled and certain truth." For instance, he says, Pars. III, Qu. 27, art. II, resp. 2 : "If the soul of the Blessed Virgin had never been defiled with the contagion of original sin, this would derogate from the dignity of Christ, according to which He is the universal Saviour of all. And therefore under Christ, who did not need to be saved, as being the universal Saviour, the purity of the Blessed Virgin was greatest. For Christ in no way contracted original sin, but was holy in His very conception according to the text Luc. I. *That holy thing which is born of thee, shall be called the Son of God. But the Blessed Virgin contracted indeed* ORIGINAL *sin*, but was purified from it before she was born from the womb."

I am afraid this copy has not had the latest improvements.

The third response is very edifying :

"Although the Roman Church does not celebrate the conception of the Blessed Virgin, still it *tolerates* the custom of some churches who celebrate that Feast. Whence such a celebration is not totally to be reprobated. Nevertheless, *because this Feast of the Conception is celebrated, it is not to be inferred that she was holy in her conception* ; but because it is unknown at what time she was sanctified, the feast of her *sanctification* rather than of her *conception* is celebrated on the day of her conception."

I fancy it will take some trouble to make this copy support the dogma of modern Rome.

And now that we have examined the quotations of the Rev. gentleman, one by one, is it not rather farcical to hear him talk of the "weight of authority" on his side, and "the *strong* and *clear* testimony of fathers and doctors down to the latent (? latest) age" ? Nor should our mirth be unmingled with sorrow. There was a time when he would have scorned to impose upon the credulity of his hearers, by adducing forged writings and notorious frauds, and have been careful to tell them nothing but what he himself knew or believed to be undoubtedly true. The sermon before us gives evidence of a singular change in this respect ; and the same change has been exhibited in others who have conformed to the Church of Rome. When they have drunk of the Circean cup of her delusions and impieties, they have imbibed also the spirit of sophistry and imposture, and set at defiance not only right reason but fair dealing. What an illustration of the truth of the heathen maxim, which the Apostle St. Paul has made his own : "Evil communications corrupt good manners."

It would seem also that the doctrines of the Faith are not yet complete. We are gravely assured that the fiction of St. Mary's *assumption* may become an article of belief under some daring Pontiff, and that to deny it then would be heresy ! The recent discoveries in Central Africa point to the *mountains of the moon* as a suitable place for the disinterment of another St. Thesiphon, where relics and writings might go hand in hand to confirm the *stupendous discovery*. If this should ever be, the same or another Forbes may have the happiness of *demonstrating* how it has always been the belief of the great body of the faithful, and is found in Liturgies, Festivals, and Fathers, and how we should "receive in a spirit of docility and reverence this new definition of the faith."

W. W.

New York, March 26, 1855.

* Mabillon's first edition was published in 1666, which would carry the "*Acts*" back to about A.D. 766—a very great gap has to be filled up between that and the first century.

† Vol. 1., p. 2632. Paris Ed., 1839.

‡ See the *Church Journal* of March 15, for the excellent piece here cited. It may be well to mention that, with this exception, the investigation had been completed by me before I saw the paper.

For The Churchman.

THE WEDDING-FUNERAL.

I had a dream. And as I dreamt, lo, an Angel led me, and I followed along the crowded thoroughfare of a great city. Presently my guide stood still before a certain house, and as he stood, he turned, and said in a low voice, "The house of mourning." Many people were passing in and out at the door. They were variously dressed. Some appeared in mourning apparel and with countenances very sorrowful. Others seemed as if they had come to grace a wedding-feast. Not that they were gaily clad or merry-hearted, for their faces exhibited signs of hope and a holy, chastened joy, rather than of mirth and lightness of heart. But there were, mingled among the crowd, young maidens robed in white, with flowers in their hair and in their hands. There were men, too, of cheerful countenances, with bosoms of snow, and white gloved hands. It was a strange and truly wondrous sight, to behold the grave and gay—heart's sorrow and heart's hope, so intermingled. There were young men and maidens, old men and children in silence assembled. As we passed through the hall, my guide, who must have been invisible to all but myself, paused and whispered in my ear, "these sorrow not as those that are without hope." We ascended the stairs and entered an upper room. It was the chamber of death, and "the shadow of death" had darkened it. In the midst stood a bed, and upon the bed was laid out the body of the dead. It was that of a young woman. The features were composed and a holy calm seemed breathed about them. The brow was chill and cold as the misted marble. The eyes were calmly closed, and the long dark lashes lay upon the cheek. The lips, dumb with death, were slightly compressed as if there had been some pain. The hands, with their thin, blue veins, lay lightly crossed upon the breast, with a white rose between. The snowy shroud flowed in wavy folds to the feet. The angel pointed to the sleeping picture of death, and said, "Behold the bride." Then understood I the strange meaning of all this, how that the Bridegroom had come, and the spirit had gone to meet, and ever to be with, its Lord. This, then, was the bridal of the soul, and this was the bridal-chamber, and those I had passed below were the bridal-train. Truly it was wondrous strange. Suddenly I heard a voice saying, "Blessed are the dead who die in the Lord." Till then I had not noticed that there were others in the room with me. One there was in long white robe, and of holy mien. I knew him to be the man of God. After his words of hope and comfort were ended, my guide turned and beckoned me to follow. The crowd below was pouring out into the street. Carriages were in readiness for those who were not able to walk a long distance. Some time passed, and when at last the coffin came, every head was bared in lowly reverence. The hearse moved on, and the carriages. There were six virgins in white who seemed to be pall-bearers. Thus the train went slowly on until it reached the church.

As we walked, my attention had been directed by my guide to the conduct of the passers-by. As one and another met the white-decked hearse which bore the body of the dead, the hat was reverently removed and the head bowed down in awe. Some, indeed, whose labour did not let, joined themselves to us and accompanied us. It seemed, moreover, as if all in the great city were of one heart, and of one mind, and of one faith, and that they did all believe in the resurrection of their flesh. At this I wondered, for I knew that there were many faiths professed in the world beside the one faith, and that many, too, denied the resurrection, believing that the Lord of life had never effectually risen. Can it be, thought I, that things have so changed ? Then said the Angel, "Believest thou in the Catholic Church ?" And I answered, "I do." Then said he again, "Behold it *is* Catholic, and *has become* universal." And I asked, "Has the knowledge of the Resurrection covered the earth ?" The Angel gave answer and said, "It has covered the earth, even as the waters cover the sea ; and the coming of the Lord is nigh at hand."

At the entrance of the house of God the minister met the corpse. It was the same whose words we had heard in the chamber of death. As he went back again into the church, I heard distinctly the words "I am the resurrection and the life" ; I could not hear the rest until I caught the words "shall never die." We made our way, my guide and I, till we stood within the spacious portal. It was an immense church. The high vaulted roof was ribbed with beams of oak that had become dark with age, while the intermediate supporting arches, springing from pillars that towered aloft to meet them, gave the appearance of a forest of elms. The eye could not rest below, but ran lightly along the columned stones to the pointed arches, till the sight was lost in the labyrinth above. As the service of the dead proceeded, I perceived that all were standing like ourselves, for there were no seats provided. And it seemed meet to stand in the presence of God, and in the midst of His holy temple. The chanting had begun. The organ rolled its waves of sound like the swell of the sea, and the response from the lips of the assembled multitude was like the noise of many waters, or the sound of rushing winds. "Lord, Thou hast been our refuge"—so they sang. The organ ceased. Its waves were stayed. Then heard I, "So also is the resurrection of the dead.—Death is swallowed up in victory."

When the minister had finished reading, he closed the book. Till then I had not noticed that the holy table which stood in the body of the church, had a fair white linen cloth upon it. "Ye who do truly and earnestly repent you of your sins"—so the priest resumed—"take this Holy Sacrament to your comfort." Then followed in humble voice from the lips of that vast throng the wail of confession and the unburthening of sin, but I only heard "in newness of life." The priest said the absolution, but I caught only "everlasting life." Ere long the organ pealed again, and the people chanted. Among the words I could discern, "bound to praise Thee, for the glorious resurrection of Thy Son Jesus Christ our Lord." Again the organ sounded, and like the pulses of the ocean, "Holy, Holy, Holy" was caught up in nave and choir and chancel, and rose to the heights above. The music ceased. I could not hear the words that followed, but I knew what they were, for I had them by heart. I saw the priest invite the people to the "holy mysteries." And the people went and came, and others followed and returned like the surge and ground swell of some mighty sea when a tempest has been succeeded by a great calm. I listened intently and heard "preserve thy body and soul unto everlasting life" ; then a break ; I thought he said "Christ died for thee." There were many to commune. It seemed as if all did ; but I could not tell. While we were waiting, my angel seemed at a loss to understand it all, and I knew he desired to look into it, so I said, "This shows forth the Lord's death." And he said, "Did the Lord die too ?" I answered, "He did," but he could not understand. Then said he again, "Did the dead then have so many friends as are here on this occasion ?" I returned answer, "When one member suffers, *all* the members suffer with it, and when one member rejoices, *all* the members rejoice with it." He told me he understood now, but when before he had heard them give thanks for "this Thy servant departed in Thy faith and fear," he wondered. When all had communicated, the minister commenced and the people repeated after him, "Our Father," and there were many voices of little children mingled among them. Soon I heard something like "heirs through hope of Thy everlasting kingdom." Then they sang a hymn, and received the blessing of the peace of God. There was silence for a space. Then the minister in the white surplice came down in the midst, accompanied by others likewise in holy guise. After him the bier was borne, and tended by the young women in white. As the priest passed, I saw he was a Bishop, and I recognized the city Bishop, and then wondered whether every great city had its Bishop. As he went by he was saying, "In the midst of life we are in death." At the church door he stopped, and prayed that we might be delivered from the bitter pains of eternal death. The grave was ready at the door. For I saw that a large churchyard, with green grass growing over the graves, encircled the cathedral church like an emerald diadem. I listened and heard, "dust to dust" ; then I could not distinguish what was said, till some one near me repeated, "general resurrection at the last day." And again I heard the same voice saying "Blessed are the dead." Then a confused sound of many voices saying "Our Father." The people stopped. The man of God went on, "With whom do live the spirits of those who depart hence in the Lord,—we give Thee hearty thanks for the good example of this Thy servant who, having finished her course in faith, now rests from her labours." Then followed this Collect—"O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom, whosoever believeth, shall live though he die ; and whosoever liveth and believeth in Him shall not die eternally ; who also hath taught us, by His holy Apostle St. Paul, not to be sorry as men without hope, for those who sleep in Him ; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life, we may rest in Him ; and that at the general resurrection in the last day we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, Come ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world : grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer." And all the people said "Amen."

Christophilus.

For the Churchman.

PUBLIC OPINION—DEFALCATIONS.

Men in this country, in particular, like to think themselves free. They cannot entertain even the idea of restraint, as affecting themselves, without exhibiting signs of uneasiness. While often mere slaves, they are found boasting loudly of *their* independence, and pitying those who, they suppose, do not enjoy with them an equal degree of freedom and happiness.

It is perhaps well, on some accounts, that our real liberty is less than we are wont to imagine it to be. A proper expression of public opinion is sometimes a powerful check even upon the kings of the earth, by restraining them from the commission of great crimes. They, with all their contempt for those beneath them, cannot remain altogether indifferent to the world's estimate of their doings. Though they may choose for selfish purposes of their own to act dishonestly and tyrannically, yet they are ever seeking opportunities to prove to others the sincerity of their conduct, and endeavouring to procure a good name, whether deserved or not.

If, therefore, it were not for public sentiment, the despotic rulers of empires, we might expect, would depart, even more frequently than they do from the paths of justice and right in their official actions. For this reason, it is well that men can be and are thus swayed, even when they are imagining themselves responsible to no one upon earth for their conduct, and are bold in declaring that such is the fact.

But while there are hundreds among ourselves who are always ready to boast of the liberty with which they follow out their wishes, there are indeed but few who could exhibit any real evidence to establish the truth of their assertions. Watched, even carelessly, they would be found to be governed by the current sentiment of the hour, and in a condition quite the reverse of that which their fancy had pictured as their own. They are not independent men, though often it would be better for them if they did enjoy, even partially, the freedom upon which they exercise so freely the powers of their imagination.

We have said that public opinion may have a beneficial tendency, by restraining the evil dispositions of men clothed with unlimited power. But, in a more restricted sense, it may also be the means of leading men astray. It is not always right, and individuals, in so far as it concerns them as individuals, must be careful lest they bow before it to their own destruction. They must not only think themselves *free men*, but they must be so in reality, when they feel that its requirements are such as their consciences condemn. Otherwise they pave the way for their own ruin, and a little while may suffice to destroy forever the peace and happiness which they had before possessed.

Public opinion has often much to do in making the transgressor, but it afterward exacts from him the full penalty of his offence. He, in his anxiety to obey its behests, may begin a dishonourable career, but when his doings become known, and he finds himself penniless, it soon forces him to realize in his fallen and degraded position the result of his conduct. There is no escape then for him from its censures. It holds him strictly responsible for every wrong, and with a reputation gone, life itself must be but a wearisome eking out of existence—a constant repining over past follies, with no power to obliterate their effects.

Yet every day we hear of those whose acts have brought them to this condition ; men who once stood high before the world, and who were deemed exemplary in all their dealings, fallen to the level of outcasts, by their crimes. They were independent men, according to their own notions, but if we should trace their fall back to its causes, we would find that they had for a long time been slaves to the popular prejudice of the day. They feared the censures of society when they might have endured them without harm—they have now to feel them when they unite with the sting of their own heart, and become a punishment for their crimes.

It is not because they are naturally dishonest, that those who for years have borne unblemished reputations, prove recreant to their trusts. But they are apprehensive that if their true circumstances were known, their standing, as individuals, could not be maintained. To a very great extent, wealth alone has become the foundation of respect. Society exalts him who has it, and in the opinion of the public, he is worthy of honour without regard to other qualifications. In this way public opinion tempts to the commission of crime. Men find their means insufficient to continue a style of living which the times exact of those in their positions ; and, fearful of the immediate consequences if the world should know it, they take advantage of the confidence reposed in them in order to keep themselves in funds. It is thus that characters irreproachable for nearly a lifetime, become sullied at the last, and that the community is, every little while, startled by developments which seem scarcely possible of belief. The past year or two have been fruitful, indeed, of these painful exposures. Households have been desolated in consequence—men have lost confidence in one another—and immense losses have been entailed on many who are ill able to bear them, while others again have been reduced by them to extreme want.

Of course, for the individuals who prove recreant, there can be no apology. Even though they should be obliged to submit to reproach because they felt themselves unable to keep pace with their neighbours in extravagance, or be excluded entirely from the circle in which they had been wont to move, their duty is perfectly plain. It is to maintain their integrity entire, no matter what may be the consequences. And if they be compelled either to give up their ostentatious habits, or to part with their honesty, they must not be a moment in deciding in favour of the first alternative, for any hesitation is a trifling with principle which cannot be attempted, in any case, without violating its requirements.

Society, if it will see an end of the evils which, like contagion, have spread rapidly within a twelvemonth among many of those whom it deemed its best members, must moderate its demands. When worth instead of

wealth shall once become the criterion of merit, we will cease to hear daily of astounding frauds. Our banks and other corporations will not have occasion to fear the perpetration of robberies by their employés, and honesty will again become a staple article in the community, which it is not at present. Respectfully,

O. B. W.

New York, April 13, 1855.

For The Churchman.

TRINITY CHAPEL.

Three of the windows of the Chancel of Trinity Chapel have been inserted. While advocating strongly the use and the glorious effect produced in Ecclesiastical Buildings by the judicious employment of glass decoration in colours, we regret now to be compelled to extend censure to the Chancel windows inserted, in respect to which we had, at least, hoped that the resources of the art would have been made tributary, and that the period, the style, and its appropriate costume and ornament, would have been brought out. We regret to find in these windows, indication of the absence of knowledge of style, and the same want of unity, in fact the same want of power to cope, in the production of a grand and unique effect, in consonance, so far as possible, with the building. We enter this protest for no other reason than that we have at heart the propagation of the real and true principles of an art so magnificent and so truly beautiful that the successful production of a really glorious window in the present instance, with the accessory advantage afforded, would have conferred on the artist lasting fame; and to quote from an eminent writer: "The chief excellence of a glass painting is its translucency. A glass painting by possessing the power of transmitting light in a far greater degree than any other species of painting, is able to display effects of light and colour with a brilliancy and vividness quite unapproachable by other means. The artist, therefore, who either undertakes to practice or design glass painting, should bear in mind the peculiar property of the material he is dealing with. That the great object should be, to preserve as far as ever it is practicable, that gorgeous brilliancy which characterized the glorious productions of the middle ages. This he can only do by strict adherence to the Mosaic system, so rich, so sparkling, so really religious in its tone, and in which these modern attempts at Nineteenth century Oil Painting Glass-work are so singularly and so glaringly deficient." Here we have a chapel with long lancets of the Thirteenth century, a period so fruitful in the very richest style of Mosaic work, a style that any great Stained Glass Artist would have positively reveled in, abandoned—and for what? To present us with a great flaming group of the Ascension, filling seven or eight lights, divided by about eight feet of wall, with heavy masses of clouds at the base, composed of indigo and white, strongly reminding one of an approaching thunder storm, and gradually changing their hues as they approach the point of the window to glaring sunshine. Two Apostles are in each light. Angels with very pretty faces, and with clothes on them that must really make them feel fearfully uncomfortable, on account of the enormous amount of waste broadcloth at their lower extremities, and myriads of naked cupids and chubby little heads fill up and make "a goodly company." The centre light is to contain the figure of our Saviour, treated much after the same style. This is to supersede the Thirteenth century style, which would have suited the style of the building, and secured far more satisfactory results. Instead of lessening the appearance of height in apse, the adoption of that style would positively have helped to give the appearance of still greater loftiness; and what is still more apparent, instead of shortening the perspective, would have added, by its innumerable parts and intricate design, apparent length. Beside all this, the present design has not the merit of originality; and as for execution, though this is undoubtedly good, it cannot bear comparison for one moment to the Munich glass, or to the modern glass work executed by Wailes, Willemant, or Hardman, of England, notwithstanding that the cost has been as great as much of the latter work. When shall we awake from our follies in church work? We do not wish to take from the artistic merits of these windows: they are very fairly painted, and highly finished; the countenances are beautiful, and the drapery superb, but it is the style and absurdity of introducing this modern glass work, without gaining one single iota of additional grandeur, but on the contrary, detracting from the effect of the edifice, that we impugn.

A.

FOR THE YOUNG.

AMY AND HER BROTHER.

Amy Danton was the daughter of a clergyman. She had no sisters, and but one brother, who was almost grown into manhood when she was born, at which time her mother died. She was a peculiarly beautiful child, with long curly hair, bright, dark, almost black eyes, yet soft and trusting, without that piercing expression which is seen in most black eyes. She was a precious treasure to her only parent, and equally such to her brother. From the day of her birth, his heart was given to her; and when she grew old enough to take notice, *she* always had a smile for him, and was always ready to hold out her little arms to him, or lay her head to rest upon his shoulder. For many an hour he would nurse her, and it was he who taught her her first lisping words, and supported her first tottering steps. As she grew older, they were still more together, for Cyril delighted in her childish words, and loved to teach her to repeat little poems and hymns, or take her out walking, and teach her the names of the flowers and birds. The village people used to stand at their cottage doors, and watch 'Master Cyril and his little angel sister' (as they called them), as hand in hand they passed along on their way to the woods and lanes, or the shore, the handsome youth bending down to talk to the little one, while she trotted at his side, every now and then glancing up into his face with a trustful, beaming expression, which was perfectly beautiful. Nor did Cyril only teach little Amy the names of the flowers and birds, but led her from and through them, to know and to think of, and to love Him who made and loved her, and gave her everything to enjoy. When she was tired of playing about, he would call her to him, as he sat on a bank of wild-flowers, or on the sea shore, or on the side of a stream (for the country they lived in was varied and beautiful), and placing the little one between his knees, point to the blue sky above, and tell her about Him who dwelt beyond it, and of her mother who had gone before; then to the lovely flowers of pink and blue, violet and red, which grew around, and tell her that the same good Almighty God had made them, and given them for her enjoyment, and that He was looking down upon her constantly, and took care of her; that He loved her, and would one day take her to Himself, if she was good, obedient, and gentle. And then, sometimes, he would kneel down with her, and in a few simple words ask God to bless them, and thank Him for His goodness; and putting little Amy's hands together, would make her repeat a hymn or psalm of praise. A few minutes afterward she might again be seen gamboling about while he read, skipping up to him every now and then to ask some question, or show some flower, or ask him to listen to the hymns of the birds, as she called them, or to tell her the name of some insect; and was always welcomed with a smile, and her words listened to with attention and interest.

No wonder, then, that little Amy loved her brother. No wonder that she trusted him, no wonder that she obeyed him, and loved to try and please him. She never for an instant thought of doubting anything he told her, or of questioning the wisdom of any command he gave her. When she was very little, the nurse never could make her vary in the slightest degree from any regulation he had given. 'Brother says so,' or 'brother told me so,' was always enough for her. One instance I will give you. Her brother had gone away for the whole day, and the nurse was to take Amy to visit a favourite old woman who lived about a mile out of the village, to carry her some tea and sugar; but before Cyril had left, he had called Amy to him, and said:

'Amy, my dear child, you must not be idle all day because I am not with you, so before you go out learn this verse for me, and try and read through this page. Ask Nurse to help you if you cannot make out all the hard words yourself. You will be happier than if you had been idle all day,' he added, as he drew her to him and kissed her forehead. Just before he rode away, remembering that there were a great many cattle in the fields, he again called her, and said,

'Amy dear, do not go across the fields to-day; it will not be safe for you; tell Nurse I don't wish it,' and waving his hand to her, he rode away, thinking he would not mention the cattle, or she might be alarmed another day when she was with him. She stood looking at him as long as the horse was in sight, and then ran to fulfil his wishes, and sat down to her lessons.

Before she had nearly completed her task, the Nurse came and said she was ready whenever Miss Amy liked to go.

'Oh, Nursey, I must finish my lessons before I go,' she answered; 'you don't mind waiting, do you?'

'No, I don't mind,' she replied, 'but why can't you do them when you come back? The sun is shining so brightly now, it's a pity to miss it.'

'So I could, Nursey, but brother told me to do them *before* I went, so I shouldn't like to leave them till afterward, you know.'

'But he couldn't have any reason for saying *before*, Miss Amy. It can't make any difference to him when you do them.'

'I don't know, Nursey, but he *did* say before, so you know it must be best.'

'As you like, Miss,' she answered; 'shall I help you with the long words, and then you'll have done sooner?'

'If I cannot make them out without, then, Nursey, brother said I was to ask you; but I think I can most of them, and you mustn't help me until I've tried.'

'Was there ever the like of that child?' the Nurse murmured to herself as she walked away. 'I believe if Master Cyril told her never to move the whole day, much as she likes running about, she wouldn't stir a finger, and believe that it was all right, that he knew best. Nay, what is more, I do think she would like to do it because he told her; she does everything he tells her from her very heart, bless her?'

When Amy's lessons were done, she and the Nurse were soon off, and it did seem from the way in which she skipped along, that she *was* happier from having done them. When they came to the turn into the fields, she exclaimed,

'Oh, Nursey, brother told me not to go by the fields, and bid me tell you he didn't wish it.'

'And why not?' asked the Nurse in a tone of annoyance.

'He didn't say why, Nurse, except that it wouldn't be safe, but he said quite plain that we we were not to go, so it must be best.'

'I don't see that it must be best at all,' replied the Nurse, still a little vexed. 'What danger can there be?'

Amy looked very thoughtful, and replied, 'I don't know at all, for I've often crossed them with brother, but I am sure it would not be safe, for he said so.'

'Well, I don't believe there is any danger,' again returned the Nurse, 'and I am sure you would like to go by the fields, wouldn't you?'

'If brother hadn't said I was not to go, I should; but now I would much rather go by the road, I like it much the best. So do come like a good Nursey,' and Amy took hold of her dress, and drew her gently forward.

The Nurse advanced a few steps, and then said, 'I am sure, Miss Amy, if you told your brother you liked the fields best, he would not be angry with you for going by them.'

'But I don't like them best when he told me not to go, and said it wouldn't be safe. Please don't say anything more about it, dear Nurse,' and little Amy's eyes filled with tears.

'There is no standing against you, Miss Amy,' said the Nurse; 'I'll go whichever way you like, only don't cry.'

'Thank you, good Nursey,' she replied, and again skipped forward, bright, and happy.

When they reached the old woman's, and Amy had kissed her and talked to her awhile, she ran out into the little garden to look at the flowers, and into a field hard by to watch the fowls. No sooner was she out of hearing, than the Nurse began to tell all that had happened that morning, finishing by saying, 'Did ever you know such a child, Mrs. Upton?'

'Bless her!' exclaimed the old woman, 'she is a dear, good child; but I'll tell you what, Betty (you know I always speak my mind), I think you were very wrong to put any difficulties in the child's way. She ought to do all her brother bids her, and to believe he knows what is best for her.'

'Well! I did feel afterward as if I hadn't been quite right,' said the Nurse, 'but I was vexed for a moment, I wanted to cross the fields.'

'Then you wanted to bring the child into danger,' said Mrs. Upton. 'I was told yesterday that there were a great many cattle in those fields, and a wildish bull among them, which ran after Farmer Blake's daughter the other day. I dare say Master Cyril knew this, but wouldn't frighten the child by telling her.'

'I expect you are right, Mrs. Upton. I didn't know anything about the cattle. How glad I am we didn't attempt to cross them!' exclaimed Betty.

'Why I should never have been happy again if anything had happened to that dear child.'

'Ay, you can believe it's best to do as you are bid when the reason is given you, and the danger is before your eyes,' said Mrs. Upton; 'you are not like that little one, who believes it best just because her brother told her so, without knowing anything of the reasons or the danger: and what is more, his command became her wish, she had no will but his.'

'I believe she never has, Mrs. Upton. I'm sure it's wonderful to see that child's love and trust in Master Cyril.'

'And faith you may say, too,' added Mrs. Upton in a musing tone. 'It strikes me, Betty, that she sets us a good example of what our faith in God should be. We can't understand all God would have us believe, and often don't see the reason of His commands, and then we should act like Miss Amy; believe because *God* speaks, and obey because it is *His* command, without caring to understand, or wishing to know what God hides from us. If we had a childlike spirit, such as hers, I suppose our belief in God would be as ready as hers in her brother, and our obedience as much from the heart.'

'You may well say her obedience is from the heart, Mrs. Upton, for she never seems so happy as when she is doing anything he has bidden her. Poor child! I often wonder what she will do when he goes away,' said Betty.

'Why the same as she does now. His absence won't lessen her trust, and her love for him, or make her less careful to obey him, I'm sure, or I don't know Miss Amy,' answered Mrs. Upton. 'But there she comes skipping along.' At that moment Amy entered, and sitting down on a little stool at Mrs. Upton's feet, began to tell her all she had discovered, and how the little chickens had all run under their mother's wing the moment she had called them out of the way of her little dog. Mrs. Upton listened to her with a smile, and fondly stroked her hair, saying,

'May the Almighty God in like manner defend His little one under His wings, and keep her safe under His feathers. His faithfulness and truth shall be thy shield and buckler.' (Ps. xci. 4.)

'That is all I must read to you to-day, girls,' said Miss Walton, as she laid down her manuscript. 'I think Mrs. Upton's conversation with Betty will have shown you how Amy may be an example to us, without my adding more. But you may talk to me about it if you like.' The girls thanked her for what she had read.—*Jackson's Stories and Lessons on the Catechism.*

The Acts of Pius IX.—We learn from the *Jiornal de Roma* that the Pontifical government has caused an important publication. It is the collection of all the acts of the Pontificate of Pius IX. under the title: *Pii IX., Pontificis Maximi acta.* This precious collection will be divided into two parts. The first, forming a large volume has already appeared. It contains the Allocutions pronounced by Pius IX. in the consistories, his Encyclicals, his Letters-Apostolic, the briefs relative to the Faith, to morals, or discipline. It opens with the Allocution of the 27th of July, 1846, addressed to the Sacred College, after the election of Pius IX., and concludes with the homily which the Pope pronounced on the 10th of December last at St. Paul's Without the Walls. We find there the acts relative to the institution of a special congregation for the Reform of the Regular Orders; to the foundation of the College Pio at Rome, and of the great College of Sinigaglia; to the re-establishment of the Latin Patriarchate of Jerusalem, of the Chaldean Patriarchate at Babylon, of the Episcopal Hierarchy of England and Holland: to the concordats concluded with Spain, Tuscany, Russia, the republics of Guatemala and Costa Rica; to the condemnation of the Spanish-American Theologian Vigil, and of the Piedmontese Professor Nuytz; to the Beatifications of the Venerable Servants of God, Anne Paredes, John de Britto, Germaine Cousin, Andrew Bobola, John Grande, Paul of the Cross, &c.; all the great acts, in a word, of this Pontificate, so fruitful in great acts, down to the dogmatical definition of the Immaculate Conception of the Most Holy Virgin. The second part of this collection will contain the acts of Pius IX. which concern the Pontifical States more especially. This collection, thus officially published, will not, however, be published for sale.—*Univers.*

The World's Bias against the Truth.

The last generation was brought up in a cold neglect of public worship, both as to frequency and manner, which to us of the present day is happily fast departing. A sort of external decency was all that was maintained—a dismal formalism—opening the houses of God once a-week, and that with stiffness and deadness, in which the devotional spirit of the faithful could find no vent. Consequently, the middle classes and the poor, and some even of the higher ranks, became open dissenters; and those who remained dwindled away in their faith, and became mere machines. The French Revolution added to this paralysis the fever of positive infidelity; and, at the commencement of the present century, the world perhaps never saw so close an approach to an entire subjugation of the Gospel by the spirit of Antichrist. But then the Church began to awaken from sleep, and strove against this spirit. First, came a mighty struggle against the mere moral system of the preachers of that day, who treated religion as they would Ethics; and this struggle developed in its fulness the doctrine of the Atonement, causing men to arise and think of the primary cause of salvation, its means and its conditions. So things passed on for a while, till the whole community, being well impregnated with this first and grand principle of Christianity, the Church advanced a further step, desiring to engraft upon the doctrine of the Atonement the means of conveying and sustaining its grace in the hearts of the faithful, by the sacraments of our Blessed Lord. Certain of the clergy, desirous to return to the more ancient ways, put forth deeper principles as to the efficacy of these sacraments, as to the power of the Church, and as to asceticism and holiness of life. As the early Christians were found to worship God daily in their churches, so they would have their people now to pray daily in like manner; as the early Christians were found to celebrate the Holy Eucharist at least weekly, and in most instances daily, so they would have a restoration of that celebration in the Church of England; and gradually, if God should so bless them with fitness for it, bring about weekly, if not daily communions. As the Church in the early ages was very fond of special seasons of commemoration, making records of her martyrs and confessors, and conveying through them the great truths of apostolic teaching, they would do the same. As the ancient Church, would have her Church services not merely set down in theory, but in reality, for God's praise, so would they restore this glad practice, as one derived even from the very Spirit of God, suitable for the praises and prayers of her worshippers. As the ancient Church loved very closely and affectionately the Person of her Blessed Lord, loved all that belonged to Him, loved all that was called by His Name—as they would have His Houses very beautiful, His Altars richly clothed, all that was concerned in His holy Sacraments carefully tended and minutely reverenced, thinking no care, no love, no zeal of affection too minute for His Honour, and not allowing that anything, however little, should be called little, when it was done in a faithful love and reverence for Him Who shed His Blood for our sins; so they would now have all things (more than of late it has been seen) in similar care, and love, and reverence, even to the smallest trifle.

But, my brethren, with what result? Have these principles been taken up and received as principles? Have we fairly, candidly, and honestly, said, Are these things so? Truth comes before them as truth. It challenges their attention. It boldly stands forth and calls for its own destruction, and would desire its own destruction, if it be *not* truth; nay, moreover, it has the warrant of Holy Scripture, that, if not truth, it will destroy itself; but yet the hearers of the truths propounded will not receive them. They seem incapable of doing so, just, as in the other points, because of their bias.

Such things were not the custom when they were young, therefore they are wrong now when they are old. Such things are to *them* novelties, therefore they *are* novelties. Such things are apt, and have a tendency, to produce formalism in religion, therefore they are formal. Such things have an aspect of, or similitude, to the Church of Rome, therefore, because they have this similitude, they are what they seem.

And so forth. But all this, my brethren, is because of the previous bias—men cannot get to the question, "What is truth?" on its abstract merits. Popular outcry arises, and so men, fearing, shrink away from it. Great men express hostility against it; and so, loving their applause, weak men abandon it; much time, and cost, and self-sacrifice (if the things be pursued with consistency) is demanded, therefore they had better be got rid of. If the premises be granted, the conclusions are troublesome, therefore the premises are denied.

Daily prayer, constant communion, fasting, observance of days, self-examination, strict attendance to the commands of the Church—all this is a labour; it is a constant memento of the troublesome part of religion, a constant call upon the wicked to repent, constant warning to sinners that there is such a thing as (without repentance) eternal condemnation. It is a constant beacon and light set upon a hill, that men are not to live for this world only; it is a constant herald and proclaimer to the world, calling us, from the highest to the lowest, to become servants of God, not of men, to cast aside the temptations which they have to ambition, and high things, and self-indulgence, and currying favour with the great, and loving popularity. It tells us all, both clergy and laity, both the rich and the poor, both great and small, that the work of our lives is this, and simply this, to prepare to meet God at the great bar of judgment. And therefore it is that the moral bias within is against the reception of such truths, and they are denied.—*Rev. W. J. E. Bennett.*

A Story of Queen Philippa.—York Minster is a vast and magnificent building, far more beautiful than any other I saw in England. I wandered through it for hours, wondering and admiring, never satisfied with gazing up at its grand arches of finely-carved stone, rising one above another, supported by immense columns, and at the great windows of stained glass, which seemed to turn all the light of the day into glorious rainbows. Nor would I ever tire of listening to the music of the noble organ, now solemn, now joyful, and the sweet chanting of the young choristers, which made me dream of the great music of heaven and the singing of the saints in blessedness. York Minster was founded as long ago as the year 627, by Edwyn, an Anglo-Saxon King of the Northumbrians. In it the young King Edward III. was married to the Lady Philippa, of Hainault, in the year 1328. Edward was a brave and handsome man, and a very good Prince, but as for Philippa, she was one of the most beautiful and amiable, wise and noble, of Princesses. Even now men speak her name reverently; and women are proud and happy that such a woman has wed. That was a splendid wedding. Such a magnificent procession followed the royal pair into the Minster—all the highest nobility of England and Scotland: Edward's beautiful mother, Queen Isabella, with her train of fair ladies: foreign princes, with their suites: soldiers and musicians, and richly-robed Priests. The Minster was hung with rich draperies and strewn with flowers. Under the arches stood banners so thick that they shook and rustled against each other; and all down the aisles there was a great clang of swords and armor. But when Edward and Philippa stood before the Altar no one noticed the splendor of the scene for gazing on their youthful beauty; and every sound was hushed, that their voices might be heard repeating the solemn words of the Priest. Edward, brave and generous as he was, had a quick and stormy temper, and sometimes did cruel things, in the heat of passion, when away from Philippa. But that gentle Queen, when beside her stern lord, never failed to plead with him to be merciful and forgiving. She was seldom separated from her husband, but faithfully accompanied him in his journeys, wars, and cruises, bravely choosing to share in all his toils and dangers. The most beautiful incident in the life of Queen Philippa was at the siege of Calais. The defenders of that city became at last so reduced by famine that they were obliged to capitulate. At first Edward declared he would put them all to death; but his councillor, Sir Walter Manny, pleaded with him till he softened somewhat, and said, "Tell the Governor of Calais that the garrison and inhabitants shall be pardoned, excepting six of the principal citizens, who must surrender themselves to death, and come forth with ropes round their necks, bare-headed and bare-footed, bringing the keys of the town and the castle in their hands." When Sir Walter bore this message to the Governor of Calais, he caused the bell to be rung, which called the inhabitants together in the town-hall. He then related to them with many tears the hard sentence of the King of England. It was received with groans and cries of grief and despair. But, after a short pause, the most wealthy citizen of Calais, name Eustace St. Pierre, rose and said, "Gentlemen, both high and low: it would be a pity to let so many of our countrymen die of famine. If I die to serve my dear townsmen I trust I shall find grace before the tribunal of God: I name myself first of the six." When Eustace had done speaking, his fellow-citizens threw themselves at his feet, weeping and blessing him. Then another rich citizen rose and offered himself: then another, and another, and finally the young son of St. Pierre threw himself into his father's arms and entreated to be suffered to die with him: and so the number was made up. They were delivered by the Governor to Sir Walter Manny, who conducted them to the pavilion of the King, when they knelt before him, saying that they came to die for the sake of their fellow citizens. The poor men looked so pale and starved, and yet so brave and noble, that even the stern English knights and barons wept and pleaded for them—Sir Walter most of all. But King Edward hated the people of Calais for the great losses they had made him suffer by sea and land; so he ordered the headsman to do his duty at once. Then Queen Philippa flung herself at his feet, clasped his knees, and begged him as proof of his love to her for the blessed Saviour's sake, to spare the lives of those six men. As Edward looked down into her tearful face, his own grew soft and tender; for he remembered how she had looked when in her beautiful girlhood she had stood by his side before the Altar in York Minster; so he lifted her up and kissed her, and said, "Ah, lady, I wish you had been anywhere else than here; but you have so entreated that I cannot refuse you: do as you please with them." Then the Queen conducted the six citizens to her apartments, had the halters taken from their necks, had them clad in handsome cloths and served with a plentiful dinner. Then she made each of them a present, and sent them home with an honourable escort. I do not believe that these men ever went to bed after that day without praying for the good Queen Philippa, or blessing her memory. There were many other beautiful acts of Philippa of Hainault which I should like to tell you if I had space for them; but I have not. Through all her life she was virtuous, amiable, and useful—tenderly beloved by her husband and children, and revered by her grateful people; so when God sent His angel Death gently to lead her away from an earthly kingdom, and lift from her head its early crown, it was that she might enter into His kingdom of rest, and wear the Crown of his immortality.—*Merrie England.*

Russian Burial Service for the Dead.

The following account of the Burial Service of the Russian Church, which gains its interest from the performance of the rites on the occasion of the funeral of the late Emperor, is from a correspondent of the *Tablet*:—

On the death of any of the faithful, a Priest (or Bishop, according to the rank and dignity of the deceased), is called in by a relation of the deceased. When arrived at the place where the corpse lies, he puts on his *Epitrachelion;* puts incense into the censor, and incenses the corpse and those who are present; and afterward recites the customary prayers—"Blessed be our God;" the persons present answer, "Thrice Holy, O Most Holy Trinity." Then the Pater Noster, "Our Father, Who art in Heaven," &c.

Then they sing the following Troparions (tone 4), "O our Saviour, let the soul of Thy servant (name him or her) the Most Mighty and Puissant Nicholas, our late most humane, and ever to be honoured and beloved Emperor (as in the present case), rest with the spirits of just men made perfect, and grant him that blessed life which is with Thee, O thou lover of mankind. O Lord, let the soul of Thy servant (Nicholas) find peace in Thy peace, where all Thy saints repose, for Thou alone art the lover of mankind."

"Glory. Thou art God, who did descend into Hades (Limbo) and delivered those who were bound. Do Thou, O Lord, give rest unto the soul of Thy servant (name Nicholas).

Priest, or Bishop, and people—"O only pure and unblemished Virgin, who in perfect purity broughtest forth God, intercede for the salvation of his (Nicholas's) soul.

Ectinia Deacon—"Have mercy upon us, O God, after Thy great goodness we beseech thee hear us, and have mercy upon us. Lord have mercy upon us (thrice). Again we pray for the repose of the soul of the servant of God, by name Nicholas, and forgiveness of his sins, voluntary and involuntary. Lord have mercy upon us (thrice). We pray for the mercy of God, the kingdom of Heaven, and forgiveness of his sins from Christ, the immortal King and our God."

Then the Priest or Bishop prayeth—"O! God of all spirits and all flesh, who hast destroyed death and trodden down Satan, and hast given life to Thy world, grant, O Lord, the soul of Thy servant (name Nicholas), departed this life, to rest in pleasant, happy, and peaceful places, from whence pain, and grief, and sighing, do flee away; forgive, O blessed Lord, Thou lover of mankind, forgive the sins he hath committed by thought, word, or deed, for there is not a man that liveth and sinneth not. Thou only art without sin. Thy righteousness is everlasting righteousness, and Thy word is truth."

Exclamation of Priest, Bishop, and people—"For Thou, O Christ, our God, art the resurrection and the life, and the repose of Thy departed servant (name Nicholas), and to Thee we offer up our praise, together with Thine everlasting Father and Thy most holy, blessed Trinity, even unto ages of ages. Amen."

"Christ, our true God, who rose from the dead, through the prayers of His most pure Mother, of our faithful and inspired holy Fathers, Saints Basil, Chrysostom, Gregory, and of all His Saints, will cause the soul, Nicholas, departed from us, to dwell in holy habitations, and to be numbered with the righteous, and will have mercy upon us, for He is good, and the lover of mankind."

Glory—"Let us praise the threefold light of God, crying out; Holy art Thou, O Father eternal, and Thy co-eternal Son, and Thy Divine Spirit illuminate us who worship Thee with faith, and redeem us from everlasting fire."

Priest, or Bishop and people: "Hail! O chaste Virgin, thou who, for the salvation of all, didst bring forth God in the flesh; by thee mankind found salvation; grant, O chaste and glorious Mother of God, that we may be restored to Paradise. No one is innocent like unto thee, O purest Mother of God, for thou alone didst bear in thy womb Him who, from eternity, was the true God; who destroyed the power of death."

Cathism, tone 4. "All is vanity, like a shadow and a dream, and every earthborn creature disguises himself in vain, as it is written: When we have heaped up riches in the world, we lie down in the grave, where kings and beggars sleep together; therefore, O Christ our God, as the lover of mankind, give happy repose to thy departed servant (name Nicholas), our late most dearly beloved Emperor and father. Amen."

The New York State Prisons.

The Seventh Annual Report of the Inspectors of State Prisons of the State of New York has just come into our hands. It shows that there is an aggregate of 1,994 prisoners in the three State Prisons, viz: at Auburn 732; at Sing Sing 1042; and at Clinton 220. Of these 1,745 are whites, and 249 blacks. There has, it appears, been an increase during the past year, at Sing Sing of 28; at Clinton, of 30; and at Auburn, of 16. It states that "the large increase of convicts at the Clinton prison, arises from the fact, that, at the last session of the Legislature, an act was passed changing the judicial districts, by which the whole of the third district were required to send their convicts to the Clinton prison; and it is believed that if another district was added to the Clinton prison, the convicts could be more advantageously employed; and if the district was taken from those now sending to Sing Sing prison, the latter would be relieved from its present unwieldy condition as it regards numbers. Four hundred convicts can now be profitably employed at Clinton, in the manufacture of iron." It is satisfactory to find that the education of prisoners is not neglected. "The number of convicts receiving instruction," the Report states, "in the common branches of education, as will be seen by reference to the reports of each prison, is, at the Auburn prison 1 in 3 3-10; at the Sing Sing prison 1 in 3, and at the Clinton prison 1 in 2 6-10, being a proportion of the whole number confined of 1 in 3½. The educational as well as religious instruction has been faithfully performed under the immediate supervision of the chaplain of each prison, and to the influences exercised by these officers over the convicts in their daily teachings, may be attributed in a great measure the comparative good conduct, order, and discipline of the prisons." The Report of the Chaplain of Auburn prison says, "Divine service according to the order of the Protestant Episcopal Church, with a sermon, has been continued every Sunday morning throughout the year. The behaviour of the convicts during their attendance at worship, as far as I have been advised, and as it has fallen under my own observation, has been uniformly and entirely proper. They have been daily visited in the hospital and in their cells, agreeably to the prescribed regulations, and the instruction and counsels imparted have been received with much apparent interest and respectful attention, and attended in various instances, there can be no doubt, with beneficial results. Among the encouraging fruits of the past year it may be mentioned that on the 8th of January last seven convicts were baptized by the late chaplain, and eleven were confirmed by the Right Rev. Bishop De Lancy, 'all of whom,' records the Bishop in his annual address, 'I had on the previous day visited in their cells at the prison. I preached on the occasion (adds the Bishop), and the whole services seemed intensely interesting to all who were present, including about eight hundred prisoners.' Both the Sunday and daily schools, it is understood, have continued in useful operation." In this prison, we find, there are 223 men under instruction; and the Teachers' Report is, upon the whole, favourable. The Chaplain of the Sing Prison reports:—"When I entered upon my duties, I began a visitation of the men at their cells on Sunday afternoons, and on the evenings of other days. I have found this a very interesting employment. I am thus brought into personal contact with every man, and have a good opportunity of ascertaining his mental and moral deficiencies. As yet I have been able to visit only about a hundred men, owing to the fact that, in interesting cases, the conversation is somewhat protracted. Of this number I have found but one disinclined to enter into friendly conversation, and but one other who met my advances in a pert and saucy manner. The most seemed glad to see me, and readily entered into conversation. In a few men, and only a few, I think I have discovered real excellence of Christian character. Three or four out of the hundred I have visited seem to be striving to lead a Christian life. They manifest the same humility, penitence, and submission that the good man everywhere manifests; they profess to have found it good to have been brought into trouble. In their cells they claim to have tasted of a happiness not of this world. And I am disposed in charity to believe their statements—because what they say is corroborated by a corresponding good conduct. I have also found a few others frankly confessing their faults, and acknowledging the justice of their punishment, saying they have none to blame but themselves. The majority, however, were disposed to palliate their offences, and felt sore at their imprisonment. It is difficult to convince such that there is some good design in being brought into trouble, and that they do but aggravate their unhappiness by fretting and complaining. I suppose this experience with a hundred men will be the experience with all." He calls attention to the bad condition of the libraries of the prisons, and suggests their improvement and enlargement. "The teachers," he adds, "are engaged in giving instruction, in the English branches, to such of the convicts as desire and need it, of whom there are now about two hundred. Two teachers, however, can do but little among so many." The Chaplain of the Clinton Prison reports:—"With few exceptions, the convicts manifest much interest and pleasure in the services of the sanctuary. To the gospel message they listen with fixed attention. I can but indulge the hope that many of them recive the truth in the love of it, and are thoroughly reformed. Their demeanor generally in the house of God is decorous and respectful. Subjected, as they are, to a mild but efficient discipline, and seemingly pervaded with a deep sense of what is becoming in a congregation of worshippers, their conduct would be viewed as commendable in any Christian assembly. Some of the convicts, on Sabbath mornings, assemble in the chapel for improvement in sacred music, the result of which is a very respectable choir of singers, who, by their performances, add interest to the chapel services. It is to me a source of happiness that I am able to say that all my services as chaplain, both public and private, appear to be thankfully received." The Teacher's Report states that he has seventy-six prisoners under instruction, and that "as a whole, considering all the circumstances of the pupils, very commendable improvement has been made."

Providential Escape of the Bishop of South Carolina.—The *Southern Episcopalian* says:—Our Church in this Diocese has great cause for gratitude to Almighty God, for the merciful preservation of our beloved Bishop, in the late accident on the South Carolina Railroad, Faiday, March 16th. The Bishop was on his way to Charleston to meet an engagement on Sunday at St. James, Santee. The accident was caused by the breaking of an axletree to the foremost passenger car, in which, with some four or five other passengers, the Bishop was seated; the car was thrown with violence from the track and broken to pieces, but through the goodness of God, one passenger only was seriously injured—the Bishop escaped from the wreck with some severe bruises. Those who saw the car afterward in its ruined condition, could not but express wonder how any of its inmates could have escaped alive.

Martin Luther's Wedding-ring.—At a recent meeting of the Archæological Association in England, Mr. Planché exhibited this curious antiquity. It is made of foreign gold, and appears also to have been gilt. On the inside is engraved the following inscription:—"D. Martino Luthero Catherina Boreu, 13 Junii," the day of his marriage. The ring forms an entire cross, on which is a figure of the Saviour, over whose head a large ruby is set, serving as a nimbus, and above, on a label, are the letters INRI. Emblems of the crucifixion are continued round the ring. It belongs to a gentleman descended from a noble family at Wittenberg.

HEBDOMADARY.

Thursday, April 19—*St. Alphege.*—St. Alphege was a man of noble and wealthy parentage; but he early forsook the world, till about the year 984, St. Dunstan forced him to leave his holy solitude, and take upon himself the charge of the diocese of Winchester; whence, after twenty-two years, he was transferred to the Archbishopric of Canterbury. This city was besieged by the Danes; and, when St. Alphege saw it could hold out no longer, he gathered his flock together, administered the Holy Eucharist to them, and then patiently awaited the storm. His exertions to save his people were only rewarded with insults and tortures; and on the 19th of April, 1012, he was stoned like Stephen; like him, too, his last breath uttered a prayer. It was for his flock: 'O, Good Shepherd, look with pity, on the children of Thy Church, whom I commend to Thee.'"

Sunday, April 22—*Second Sunday after Easter.*—Our Lord not only *died* to redeem us from our eternal death, but He so *lived* as to be a model of true godliness; and thus He has left us an example that we should walk in His steps. While, therefore, we praise Him for the redemption which He has wrought for us, our sincerity will be tested by our readiness to copy His example. We pray now at this season, first, for thankful hearts, and secondly, for ready wills to follow His holiness.

Monday, April 23—*St. George, M.*—St. George was a Christian by birth, and also of high worldly rank, born at Cappadocia: and, becoming a soldier, he held high military rank under the Emperor Dioclesian. But when Dioclesian began to persecute the Christians, St. George threw up all his offices, and remonstrated personally with the Emperor. It is said also that he tore down the imperial edicts which were publicly put up. Upon this he was seized, tortured, and when nothing could shake his constancy in the faith, he was led through the city and beheaded.

Wednesday, April 25—*St. Mark, Ev. M.*—St. Mark the Evangelist, that is a bearer of good tidings, and he is so called because he wrote the Gospel of St. Mark. St. Mark was a Jew, and is believed to have been converted to Christianity by St. Peter, whose constant companion he was, and who calls him his son. St. Mark was sent by St. Peter into Egypt, where he founded the Church of Alexandria, and converted great numbers to the fold of Christ. It was at Alexandria, on the feast of Serapis, A.D. 68, that this Christian Bishop was seized by the heathens; and after being for two days dragged about the city, staining its street with his life-blood, during which he ceased not to praise and bless God, the holy man was delivered from the claims of mortality, and taken to his rest. His remains are said to be at Venice, of which city St. Mark is the tutelary saint.

THE CHURCHMAN.

NEW YORK, APRIL 19, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

Several communications stand over for want of room.

We are obliged to A. D. T. But it would be profitless to re-open the question to which he refers, and which he has only resolved into one of *sound*.

NOTES OF THE WEEK.

—Tuesday was an interesting, not to say an eventful day for the Church in this city. The consecration of Trinity Chapel, of which an account will be found in subsequent columns, marks an era in Church progress to which great importance will attach; while the provision of such a magnificent Temple for the Service of the Most High is an indication of growing care and concern for the prosperity of the Church, which is full of encouragement and of hope. Criticisms on the architectural design and ecclesiological arrangement of the Chapel have from time to time appeared in our columns, which might seem to be too severe, and too deprecatory, when its general aspects and their impressive effects are undoubtedly so imposing. But, notwithstanding certain anomalies and defects, it is a splendid ecclesiastical edifice, and will be in many respects a model, or we are much mistaken, for numbers of such edifices, in this and other dioceses.

The consecration was altogether, as it deserved to be, a solemn procedure; though it might in some of its ceremonial details have been made much more so. There was a procession of Bishops, Priests, and Vestrymen; but, we regret to say, the Processional Psalm was not, as it ought to have been, *chanted*, but only *read*, and that most confusedly. There were some other solecisms and irregularities; but it would seem ungracious, perhaps, to allude to them, where there was so much that was solemn, striking, and impressive. Not the least animating incident of the occasion was the Sermon of the Provisional Bishop, which presented an exposition of the whole matter in hand, as edifying in its teaching as it was earnest in its communication. And followed up as it was by the celebration of the Holy Eucharist, without which a consecration can never be complete, it constituted an occasion when the Church has reason to rejoice that she can in anywise reverberate and illustrate the glowing language of the Psalmist—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

It is satisfactory to find that Trinity Chapel, which provides a Sanctuary for an important district of the city, is to be open for the Daily Service of the Church.

—Our own more immediate locality was again, it will be found, in the early part of this week, the scene of the Provisional Bishop's indefatigable labours; and again he appears to have produced a deep impression upon the congregations before whom he officiated, by the earnest spirit he evinced in the discharge of his sacred functions. There were several points of interest, it will be seen, on the occasions in question, both as respects the Services in which the Bishop was engaged, the churches in which they were performed, and the circumstances attending them; and we have been careful to note what was most worthy of observation, in order that the impressions of such scenes may not be altogether confined to those who witnessed them, but may extend, in some slight degree at least, their beneficial influence far beyond.

One thing is evident, in the crowd of confirmations which our respected Diocesan has within a short period celebrated, —that there is a much higher appreciation than formerly of the importance of this Apostolic rite; that more pains are taken by the Clergy to instruct their people in its nature and its necessity; and that there is a more general and a more earnest desire on their part to receive it. This is indeed a most hopeful sign; and only let the influences which flow therefrom have free course, and meet with due encouragement, and some of the worst evils of our social and domestic system must become powerfully ameliorated. If the solemn declaration of those who are confirmed, that they "acknowledge themselves bound *to believe* and *to do*, all those things which at their Baptism they undertook, or their sponsors then undertook for them", be but observed with faithfulness, and as made unto God, may it not be confidently hoped and trusted, that "His fatherly hand will be ever over them, His Holy Spirit be ever with them, and that so they will be led more and more into the knowledge and obedience of His Word?" The happiness of our families, then, and the interests of society, no less than those of the Church, are intimately concerned in the administration of this sacred rite. The world takes no heed of such things—nay, not the world alone, but unhappily too many who are not perhaps of the world, but rather are seeking fellowship with Him who said to His disciples—"I have overcome the world", but who yet, through prejudice or self-will, have no sympathy with such rites; or, at any rate, acknowledge not any necessity that there should be Bishops who, "after the manner of His Holy Apostles", should lay their hands on those who renew the solemn promises and vows that they made, or that were made in their name, when they were baptized. But they are things which no frowns of the world, or the sects, or of both combined, will ever, we may rest assured, either put aside, or invalidate, so long as the Church by whose authority they are done retains its Apostolic authority, and has therewith the comforting assurance of its Divine Head—"Lo, I am with you alway, even unto the end of the world".

—An abstract of the Annual Report of the Inspectors of the Prisons in this State, with more immediate reference to their moral and religious interests, is given in another column. The reports of the Chaplains, it will be seen, are upon the whole encouraging, as far as they go. We cannot but think, however, that the prisoners have their religious exercises in very stinted measure. They manifest, it appears, "with few exceptions, much interest and pleasure in the Service of the Sanctuary"—where, it is added, "their demeanour generally is decorous and respectful." Yet have they those Services, it seems, *only once a week*. They are capable, too, it is evident, of themselves contributing greatly to the solemn efficiency of such Services; for, as the Chaplain of the Sing Sing Prison says: "Some of the convicts, on Sabbath mornings, assemble in the chapel for improvement in sacred music, the result of which is a very respectable choir of singers, who, by their performances, add interest to the Chapel Services." Let us hope that they add also devotional effect to the Worship, and that their own devotion is heightened thereby. All this, however, must much depend upon the Chaplain—upon his selection of the music, and his direction of its performance, and his control over those who perform it. But why confine it to once a week? Surely, if it is a duty at all, it is a daily duty; surely if it is beneficial in its weekly observance, it would be much more so in its daily. Hence, doubtless, is the great mistake. Religion is the only true means by which their evil propensities can be subdued; and daily religious exercises are necessary to bring them fully under its influences. This is especially true of the Services of our own Church, which it is gratifying to find are those adopted at one of the Prisons—that at Auburn, where the prisoners appear to be much benefited by them. Not long since several of them were confirmed there by the Bishop of Western New York; and the Chaplain reports, in allusion to so unusual an event, that they were well prepared for the holy ordinance, of which the Bishop himself, it appears, was perfectly satisfied. It is devoutly to be wished, that the whole subject of religious instruction and training in our Prisons was still more carefully attended to. It would be a great good to society, to have all their unhappy and most depraved inmates brought under a daily religious discipline, while the prisoners themselves would in most instances be made happier and better for all time to come.

—The question of "A Presbyter," whose communication is given in another place, "If there is not a connection between the neglect of public solemn memorials of Christian faith, and the increasing ungodliness which we everywhere see, mourn for, and for which we seem to find no remedy"? is one which it intimately concerns churchmen to ask themselves, in order that *they* upon whom the obligation to attend to such duties is more especially binding, may see to it, each in his own case, and within the sphere of his own influence. But it has a deep interest also, as respects those who are *without* the pale of the Church, and who are thereby the cause of the unhappy divisions which militate so grievously against the interests of true religion. "Think," says our reverend correspondent, "of the powerful impression which such an event would make upon children, as well as upon adult believers, if the mass of Christian people had met together to commemorate the awful death of the Son of God!" And why did they not so meet together? Why, but that the same influence was made to prevail to hinder them, as that which keeps them aloof from the Church altogether, and which splits them up into so many diverse sects, instead of being, as Christians ought to be, "One Body?" It is the spirit of schism, which is a spirit, assuredly, not of God. It is a spirit which both Christ and His Holy Apostles condemned. There is, we all know, "One Faith, One Baptism, and One Body of Christ"; and we have the divine injunction to "keep the Unity of the Spirit in the Bond of Peace". But these things, of solemn, of vital import though they be, are lost sight of in what is called "the Christian world"; and hence "the increasing ungodliness" to which our correspondent refers, and as to *one* great cause of which there can be no mistake.

—A brief abstract is given elsewhere of the proceedings of a Committee of the Legislature of Massachusetts for inquiring into Nunneries, which no friend of rational and constitutional liberty, whether civil or religious, can well peruse but with disgust. The privacy of domestic life—and that, too, the life of virtuous and religious women—has been scandalously invaded. An outrage has been committed against the sacred privacies of life, and that in the most sneaking, cowardly manner, of which any one with the feelings of a man and a Christian cannot but be ashamed. The pretence of its being committed in a Nunnery is only an aggravation of the offence. It was, as it turns out, not a Nunnery, strictly speaking. It was simply a Romanist School Establishment—an institution in which a small body of pious women, Sisters of Charity, or of some other religious order, devote themselves, as a labour of love, to the laudable work of imparting secular instruction to a number of poor girls, who but for their care and kindness, in all probability, would be left in ignorance, and run the risk of becoming vicious. And into this house, where such benevolence was being exerted, some fourteen or fifteen rude and forward men forcibly obtrude themselves, and pry into every corner, and use familiarities with the devout women, impudently handle their rosaries, and even thrust themselves into their little chapel where one of the Sisters was at her devotions, whom, having startled from her prayers, they proceed to question with all the flippant irreverence imaginable. Really, if such outrageous proceedings are to be tolerated, we are none of us safe. Not only our Church schools, but the private dwellings of churchmen, may come to be invaded, upon the same principle; for the puritanism of Massachusetts is neither scrupulous nor discriminating, when once it gets rampant. The case in question ought to call forth the strongest expression of indignation, wherever there is any due regard for the sacred privacies of either domestic or social life, and this without respect of persons.

IRRELIGION AND CRIME.

"CRIME.—It is said that there was never any time, in the history of criminal jurisprudence in this city, when the prisons were so full as now."—*Journal of Commerce, April* 17.

The few lines quoted above record an appalling fact. Christian efforts to reclaim the wicked and the wayward have gone on increasing among us,—so, at least, our citizens would appear to have been flattering themselves; *education*, so called, is spreading its influences rapidly and effectively among the masses; our laws are being improved, our civilization is advancing,—and yet we are told "there was never any time in the history of criminal jurisprudence in this city, when the prisons were so full as now." Thus crime is increasing as our social progress keeps extending. What, then, is there to account for such a fearful issue,—what but that there is wanting in all its force, that counteracting influence which religion alone can furnish, and in the absence of which society can never expand and refine itself with impunity. There is, along with other kinds of social and national progress, one which engenders luxury, and immorality, and crime, flowing on continually in systematic gradations; and there is pervading it, and descending with it, a contaminating influence of example, which cannot be counteracted but by the resistless force of that higher principle which religion alone can convey.

Now it cannot be pretended that we have that principle cultivated among us with any such care or earnestness as its importance demands, if with any at all as respects those who need it most. We do not begin with it at the right time and place. There are facilities for what is called *education*, of which the poorest can avail themselves: that is, there are public schools in all directions which, to the credit of our country, are open to all. But they merely fill the head, they do not affect the heart; they cultivate only the intellect, not the affections. There *are* means, we all know, by which our youth may not only be made wise, but good: there is instruction which may be given, not only to inform the mind, but to purify the heart, and make prudent in all the affairs of life. But the popular and prevailing scheme of education has been framed expressly upon the principle of excluding all this. It does not profess to make those whom it teaches Christians, but only scholars; to fit them, not for the service of God, but merely that of the world. If they are taught to worship anything, it is Mammon; and youth grows up to manhood trained in his service. For the truth is incontrovertible, that "to whom we yield ourselves servants to obey, his servants we are to whom we obey." It is altogether a matter of wordly concern. And there is no corrective of its irreligious tendencies. They are not instructed in that which alone can give a right direction to what they are taught. It is a divine injunction, that we should learn to "walk in the Spirit, and we shall not fulfill the lust of the flesh." But this is quite unheeded. Nay, the very mention of it is absolutely forbidden. So that with worldly-wise heads, and sharpened wits, the lust of the flesh, as they emerge into active business life, is only fulfilled all the more readily. And out of the "works of the flesh" which this fulfilment brings into action, do there not arise the very crimes which are filling our prisons to overflowing—"hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like?"

How different would not that opposite influence be, which religion supplies, were it only brought into play through a more conscientious and careful system! And how easy would it not be, but for our religious dissensions, to have it in full and efficient operation, through early religious training! "So easy and natural," it has been well observed, "is the connection of Infinite Power above us, and beyond anything that we can discern with our senses, as the unseen cause of seen effects, that no moral relation can be stated more intelligibly, or brought more home even to the weakest intellect at a very early age, than the being of a God, and the consequent duties of obedience to Him. And when obedience to man as to the appointed minister of God, is made identical with obedience to God Himself, as it is in all right statements of parental, and social, and ecclesiastical authority, the whole of man's moral duties are brought round to this simple relation. Virtue is made intelligible to the poorest capacity. All curious speculations are superseded; and morality is summed up in one single commandment—'Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and Him only shalt thou serve.'"

But there is none of all this in our popular teaching; so that it is to be feared it may but too often be said of him who is educated in our schools for the world, "the last state of that youth is worse than the first": worse, that is for himself, in all that concerns his highest interests; and worse for society in its truest happiness and welfare.

The evils of such a system, however, do not stop there. Not only has that instruction been withheld which would prepare a youth for resisting the temptations of the world, but he sees so much that goes by the name of religion to be a hollow and heartless thing—he observes so much dissension going on in its name—so many rival sects—so much self-will under its pretence—and so little of that simple faith, and that humble obedience, which he cannot but feel ought to belong to a religion such as that of Christ's, that he is persuaded it is all a mere cloak and contrivance, by which some men think they make themselves good, and exemplary, and *respectable*. And when to all this are added the irreligious impressions that are made by the popular notion which even men in authority are ever and anon encouraging, of one form of religion being as good as another—by the fashionable habit of every one choosing that which best recommends itself to his intellect, and is most agreeable to his taste and most suitable to his convenience—and by the little hold which any of it has upon the practical business of men's lives,—can it be wondered at that we should be as we are, or that with our boasted "progress," with our alleged improvements, and with all our supposed advantages, material, moral, and social, it should yet be recorded, "that there was never any time, in the history of criminal jurisprudence in this city, when our prisons were so full as now!"

It was the saying of Washington, that we should "with caution indulge the supposition, that morality can be maintained without religion"—and that "whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." These truths, then, are daily receiving accumulated confirmation. Would that they were only centralized, individualized, and laid more to heart!

OUR PREVALENT APATHY AND UNREALITY.

The Statement and Appeal of the Foreign Committee of Missions, addressed to the Bishops, Clergy, and Laity, which we gave last week, conveyed a censure upon the Church in this country which we should have shrunk from being parties to the publication of, had it not been asked of us by those whom it would have been almost a dereliction of duty to have refused. We certainly hesitated, at first, to publish it. We waited a week, and the request to do so was repeated in more urgent terms: we could then no longer decline. But certainly it is an exposure of want of interest in the Church's own divine mission—want of earnestness—want of reality—want of that saving faith without which all we do, as Churchmen, is nothing worth, which is extremely humiliating, discouraging, and discreditable. We know that fault has been found with *The Churchman*, among a certain class of the Clergy—thank God it is not a numerous one—for speaking out, as we have sometimes done, of the necessity of greater zeal, and more earnest devotedness, in the work of the Church,—for humbly endeavouring to arouse the energies, and vitalize the efforts, of those who have solemn vows upon them, to do their utmost to prosper and to extend the Kingdom of their Lord. We have been charged with casting unfounded imputations—with raising a false and injurious outcry—with exaggeration, with disaffection, and we know not what beside. Some of those who probably felt most keenly the point of our unrestrainable expression of reprehension and regret, have even tried to injure us for what we did. Yet anything we have said or done sinks into utter insignificance, in comparison with what the Statement and Appeal referred to contains. What, for instance, has ever been given in our editorial columns that has reflected upon those concerned with anything like the severity of such remarks as these—

"We have sent out every month intelligence of our work, and of our wants, in the Spirit of Missions, to every Clergyman in the Church. *But more than one half of the Clergy have manifested no responsive interest whatever.* In many cases we are grieved to be informed, *that they do not trouble themselves even to read of the work of the Lord in our hands*; much less to speak of its demands and results to the people committed to their charge.

"For the dissemination of still more intelligence, we have repeatedly sent to the clergy, for distribution among the members of the Church, Occasional Papers, containing interesting histories and facts in our important work. *In many cases, and some of those of very important and influential congregations, our bundles of papers have not even been opened, but have been thrown aside with apparent utter indifference and inattention to the call.*

"We have sent out Agents to present to the Churches the claims of the Missions entrusted to our charge. Some of these Agents have been honoured Missionaries, who have hazarded their lives abroad for our Lord Jesus Christ. *But many of the churches have been wholly shut against their appeals. In some cases, the Clergy have refused them admission to their pulpits as our Agents—and in others, all opportunity of pecuniary collection, or appeal for funds in our behalf.*

"The parochial Clergy constitute, in their canonical rights, our only way of entrance to the attention of the churches. But though we are the appointed Agents of the Church for this great work, *more than half the Clergy have neglected to make any presentation of the claims we plead, and we are compelled to submit to the effects of their neglect.*

"There is no room for any other conclusion, than that the Clergy, so far as this statement of facts applies, *take upon themselves the responsibility of shutting out the claims of the perishing heathen, the command of our Divine Lord, and the authority of their own Church, from the congregations over which they are placed.*

"The painful results of all these recited facts, are constant embarrassment in our work, unceasing perplexity in the fulfilment of our trust, a constrained vacillation appearing in our efforts, and inability to carry on the work committed to us in any course of steady, uniform, and healthful advancement."

Now are we not borne out in what we have said? May we, too, not exclaim, "Is there not a cause?" Is there not a cause for plain speaking, for faithful representation, for earnest animadversion? Is this a time to content oneself with pleasant plausibilities, couched in honeyed phrases? Is it creditable to the Church Press to fold its arms, and look on complacently, in such a state of things as this? It it right to yield to that which sloth, and indifference, and insincerity, and unreality will continually be saying, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits?" Is it honest, is it dutiful—professing, as that Press does, to be devoted to the interests of the Gospel and the Church—to be silent amid such evidences of apathy and hollowness, from a fear of the frown of any man, or body of men? Surely there can be but one answer to such questions as these; and in the spirit of that answer, we, for our part, have flinched not from speaking, whatever others may have done; neither shall we flinch for the time to come.

We would, then, put this question seriously to both Clergy and Laity,—Can there be the *reality*, to say nothing of the *zeal* and *devotedness*—which there ought to be, and which there must be, if God's blessing is to be expected, where there exists any ground for such reproach as the statement we allude to conveys? Is it possible? Is it not rather only too apparent, that there is a solemn trifling, in many quarters, with the holy things of the Church—a selfishness, an indifference, an insincerity, among too many who profess and call themselves churchmen? And may there not be, in many cases, only too much occasion to fear, that what was so fearfully written by "the angel of the Church of the Laodiceans," may apply also to some of us—"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth?"

We are aware that the excuse in numerous instances is, that they have enough to do at home. And sorry indeed should we be to find them drawn off from that primary claim on their Christian liberality. But is it really so? Is it not, on the contrary, too generally the case, that where there is the most reluctance to *extend* their liberality *beyond* the domestic sphere, there is the least disposition to *exert* it *within* the same; and that where, often, there is the most abundant means, there is the least disposition to appropriate any portion thereof to God? Do not such lie under the Apostle's reproach, "This ought ye to have done, and not to have left the other undone?" And how is this? Can they be properly trained—can they be rightly taught—can they be duly admonished—can their most ordinary religious feelings be ever called into exercise, where such contractedness, such grudgingness, in performing that great and urgent duty of Christian almsgiving is found to prevail? We cannot believe it. It would be invidious, it would be painful to have recourse to such an extremity; but we really feel half disposed to publish a list of the churches and their clergy, where such lukewarmness as the Statement and Appeal complains of is so shamefully evidenced.

All this apathy, all this parsimony, in what so closely attaches to churchmen, as to their sacred duties, may pass muster with the worldly-minded. It may, in their estimation, quite consist with membership of the Church. One may be very *respectable*, as the world esteems it, and care for none of these things. But this sort of appreciation will not pass with Him, with whom, in such things, they have to do. His claim is—"Give Me thy heart"; and there is no heart—there can be none, in a case like that we have described. For God to have our heart, we must be real, and earnest, and devoted in what we profess to be. The governing thought of our life must be to love and serve Him, with our selves, and with our subtance, so as to realize our actual relation to Him in His Church. But instead of any more of our own counsel, let us conclude with the earnest words of an able and pious Divine, which have the same forcible application here among us, as they had where and to whom they were so anxiously addressed:

"Give yourselves for Him in active charity. I say in acts, because impulses, and emotions, plans and theories, professions, and the language of charity, are pleasant pictures, or mere deceptive sounds, nothing worth. Action alone is certainly divine. In God is an eternal and pure energy of love. And the life of Christ was an unceasing act of love. Imitate His life in these loud contentious days. We are fallen upon an age of controversy; and this wordy world can drown all testimony for truth, except only the witness of visible acts. Words are transient; but acts leave their token behind them. Give truths, and you need seldom speak them. Unite yourselves to the geat laws of faith and of His kingdom; act on them; cleave to them through all contradiction; suffer with them, and for them; and He will keep them and you safe unto the end. After all other arguments for truth, there remains one final testimony, which alone cannot be gainsayed. Be what you believe. It matters not where your state in life is cast: you need not be apostles or martyrs, to follow the great Love which laid down His life for His friends. The humblest and the poorest may follow in His steps. Some may make themselves poor for His sake by voluntary poverty; others may make their poverty a voluntary state by choosing it as the best. Whatsoever be your work, whether you be a teacher catechizing baptized children, or a pastor tending Christ's poor, or a father toiling for food and raiment, or a mother rearing her children in the love of God, or a brother of mercy, or a sister of charity, not only in religious profession, but by kindred, or by the love of Christ, all may give themselves for Him, by doing their daily work with conscious motive of serving Him in love. Form to yourselves this intention: waken up in your hearts a consciousness of His surpassing charity; throw the whole weight of this divine motive into every act. Our lot is the revelation of His will; and in every duty and work belonging to our state we may say—'to this end was I born, and for this came I into the world.' So far as we know, each duty as it comes may be our last; and our present work may be the winding up of all our earthly service. Be it a pleasant or an irksome task, do it with a conscious recollection of His great Sacrifice. Your whole life may thus be penetrated with the intention to live unto Him, and to give yourselves for Him, in requital of His love for you."

There are many who walk with God's people, through the world, who will not be allowed to enter with them into Heaven.

God gave you His Son to redeem you from hell; He will now give all that is necessary to lead you to Heaven.

OUR RELIGIOUS FALLACIES.

All fallacies are more or less mischievous, but those of religion are fatal evils. If we ought to seek for truth in anything, it is in those things which concern our eternal interests; and if its oneness be ever essential, it is when it has reference to things that are divine. For such truth is indeed ONE; while its reverse, it has been well observed, "hath a hundred figures, and a field indefinite without bound or limit." If, then, truth is thus to be tested, what are we to think of those various and multiform aspects which religion is made to assume among us—those "hundred figures" in which it is put forth by the religious sects in our midst? Can *it* be truth, if truth be ONE? Can it, least of all, be divine truth, and especially when its aspects are not only different, but discordant? In all things unity is the essence of beauty and goodness. With respect to the things of God, it is the very life of that which they import. It is one Order—One Body—in which they all centre. Yes, there is "One Body, and One Spirit, and One Hope of our Calling: One Lord, One Faith, One Baptism, One God and Father of us all."

Yet is it, notwithstanding, a popular idea, that every man, even every Christian man, is perfectly at liberty to run counter to all this, to act as though there were many Lords, many Faiths, many Baptisms; and that every man has a right to choose out one for himself. They may not all deny that the Bible is the Revealed Word of God; they may, most of them, more or less respect it as such. Yet do they virtually make its definite teaching of none effect, by practically asserting its revelation of opposite truths, truths whose contrariety is directly involved in the eclectic system upon which they act, and which at the same time is made to serve as their justification of the contrary positions they take up.

Now, there was a time, in this Christian era, when it was not so—when there were authorized witnesses of God, among whom there was no variance—when Christians were all of one accord. And happier and holier times, therefore, were those of fifteen centuries ago, when there was "no schism in the Body;" when Christ's own prayer was realized, "Holy Father, keep through thine own name those whom Thou hast given me, *that they may be One, as We are One*;" and when "the multitude of them that believed were of one heart, and of one soul." Whereas now, instead of one body of clergy, all teaching the same truths, and teaching by the same authority, every city, every town, almost every village, has several individuals professing to be Ministers of God, opposed to each other; and the people acting under the persuasion that they are at liberty to make their own choice as to which of them they will place themselves under as their teacher and their administrator, in holy things. So that there is manifestly, and on the face of it, this mischievous error, this baneful evil, that instead of seeking for and yielding to the influences of God's Holy Spirit—that which alone can guide us into all truth—everything is at last referred to the judgment, that is the opinion or notion, of the individual thinker. This, of course, implies that there is an intellectual standard within us by which we can measure religious truth. It is the natural reason which alone, in all its grossness, men thus exert. It is this which forms the standard men, in such a case, measure by—a standard, therefore, thus assumed to be of more value than that to which it is applied, as every rule is more perfect than the line which it tries. This standard, we say, is within them; for as they do not take it from any other teacher, or body of teachers—from any authority that is external to themselves—or from any influence that is other than human, since that which is divine would promote a maintenance of the unity of truth, not its perversion and dissension—it must come from their own notions and feelings. So that, in fact, the system in question resolves itself into one of presumptuous independence, or rationalism; independence, as setting at nought all obligation to submit to that which Christ has ordained for His Church; and rationalism, as relying only on the intellect and the sense. This, then, is utterly at variance with what is commonly and correctly understood by the word Faith, or belief in testimony; and it leads constantly and interminably to scepticism and to infidelity. It will not take anything on trust, whether from Christ or His Church; but asks for reasons out of all place—asks how we are to account for the things that are offered for our acceptance—and is unwilling or refuses to believe them, unless they are accounted for according to its own low and grovelling passions. Many there are, no doubt, who do not give themselves the trouble to reason much about the matter, but yielding to their natural feelings and superficial conceptions of what seems reasonable, and to their tastes, and their fancies, and their worldly conveniences, follow in the wake of some sect or other, without any regard to a higher consideration.

This, it must be acknowledged, is the way of the world in the affairs of religion. It is the popular way. It is a fatal fallacy. But men don't mind that. They love to have it so, since it flatters their conceit, pleases their fancy, gratifies their imagination, and accommodates itself to their wishes. It certainly smacks of Heathenism, rather than partakes of Christianity. For, as Plato tells us, there was a belief in ancient Heathendom, that there were above us deities or angels, each having its own peculiar character, under whom the peculiar characters of men ranged themselves at will. But the divine, the immutable command, "Thou shalt have none other gods but Me," has put all that to flight. And, in common consistency, men who believe in One God, should believe in the One Order and the One Faith which He has revealed, and ought to have fellowship in that One Church which He has made its witness and keeper.

It is the having made divisions in that Church, which was designed by Christ to be, and which must be One, wherein consists the great mischief, may we not say the great sin of sectarianism. And what we have been considering lies at the foundation of this evil. For a sect, let it not be forgotten, every religious community certainly is, which follows some particular master, or indulges some personal preference, or yields to some mere opinion, instead of adhering to the teaching and submitting to the authority of the Catholic Church. Thus to dismember the Church, is to cut off its vitality in the parts so separated. So that as well as the mischief of such disunion to the interests of religion, it involves the obvious danger of being deprived of the benefits of God's order and ordinances for our salvation,—as a limb severed from the body, loses the life of the body. For certainly, if there be no true Order, there can be no true Church, and there can be no true Sacraments; and it is to these that the promises of life are annexed. Beside, as union is strength, division is weakness. And in the war which Christianity has to wage "against the rulers of the darkness of this world," all the strength which can be brought into action is urgently needed. The loss of those whose assistance and example might

be so available, were of itself a grievous thing; but our loss is far greater than that, when they who should be for us are against us. The spirit of opposition, too, stops not at those things against which it first arises, but extends from less to more; and, as has been well observed, "we see by experience, that the religion of separation hath not so much of Christianity in it now, as it had some years ago; but it is degenerating daily into the wild philosophy of Socinianism, and infidelity."

Thus the harmlessness, the allowableness of schism is a Popular Fallacy of no ordinary mischief. There is no need for it, either, if men would but submit themselves to the humbling, meekening, yet enlightening influences of that Holy Spirit which "is given to every man to profit withal"—to every man who will seek it with a good conscience and a singleness of heart, and will receive it and yield to it with honesty of purpose. We have a Church possesssing credentials of its being of that which was instituted by our Blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, such as none of the religious communities around us can ever claim to have; and to stand separate from that Church cannot but be a breach of that divine unity which is essential to the maintenance of Christian fellowship, and to the assertion and vindication of Christian truth.

THOUGHTS ON CURRENT EVENTS.

Late English papers mention the defection to the Romish schism of the Rev. William Palmer, of Magdalen College, Oxford. He is perhaps better known as the Deacon Palmer, a designation given him in consequence of his determination to remain always a deacon, and to distinguish him from the priest of the same name, who is the author of several valuable works in Theology. Mr. Palmer's career has been a remarkable one. On the publication of the *Oxford Tracts*, he, then a young man, threw himself into the movement with great zeal and little discretion. He was the author of a sentence about "unprotestantizing the Church of England," which was for a long time the burden of attack on the movement, or on those who were, or were supposed to be, under its influence. At a later period he became absorbed in the idea of bringing about an union between the Greek and Anglican Communions, in pursuance of which he visited Russia and, we believe, Turkey. Becoming dissatisfied with the English connection between the Church and the State, mainly, as we suppose, because of the difficulty which it presented in the way of his scheme of uniting the Greek and Anglican Churches, he joined himself to the Church in Scotland; still, however, retaining the emoluments of his Oxford fellowship. His mind seems to have been enthusiastic, but unpractical. His determination to revive the ancient order of deacons, in his own person, without any reasonable hope of imitation or support, and his chimerical attempts at union with the East, without removing the real obstacles in the way of union, both show this. He has long had the reputation of a man of good intentions, but weak judgment, and has now closed his eccentric career, by passing over into the ranks of Rome.

The mention of his name naturally carries the thoughts to the Greek Church, in which he for a long period felt so great a concern, and which has at this time acquired so much interest from its having been made the pretext for the Russian aggressions on the independence of Turkey. Not a few excellent men feel and express regret that England should have joined with France in what they regard as an attempt to promote the interests of the Latin, at the expense of the Greek, Church. We do not conceive that this is at all the true state of the case; but if it were, we confess that, as we learn more of the Greek Church, we see less and less reason for preferring it to the Latin. The errors of the Romish Communion may be divided into three classes, those relating to doctrine, those connected with worship or religious observances, and those belonging to government or discipline.

As to the first, the chief difference between Constantinople and Rome, is that the former has not pronounced the erroneous doctrines which both hold in common articles of the faith. This difference we suppose to be merely theoretical. When the Greek Church undertakes to reform herself, she will have a technical difficulty less in her way. But her people do not consider the erroneous doctrines less essential to salvation, than do the Romanists. Her clergy do not teach them that they are not necessary parts of the faith. Her prelates manifest no disposition to regard them as open questions, or, in Romish language, as "pious opinions." For practical purposes the Greek doctrinal system is no better than the Latin. The Greek Church shows as little disposition to reform as the Latin. In fact, she has become a sort of frozen Church, crystallized into an unalterable form, perfectly regular in its proportions, but without warmth and life, and, therefore, incapable of being applied to practical use. It appears to us, that both these corrupt Communions must sooner or later be swept away. The last movement of Rome seems to have placed her reformation beyond the reach of hope, while the condition of the Eastern Church cannot better be described than in the words of the Apostle to the Church of Sardis, "thou hast a name that thou livest and art dead."

As to worship, or religious observances, Bishop Southgate seems to show in his Travels that there is positively no reason for preferring the Eastern to the Western system of idolatry,—a conclusion to which the mind is drawn by every thing that one meets with on the subject.

The third head is discipline, or Church government; here the Greek Church has a decided advantage over that of Rome, in two respects: She has no infallible head, and she does not enforce the celibacy of the clergy. The last of these two advantages is, in our eyes, not a little diminished by the exclusion of the married clergy from the Episcopate. The married clergy are thus placed in a degraded position, which has, practically, told upon their intellectual and moral characters. The want of an earthly head, if there were practically no such head, would be really a great advantage over the Church of Rome. But the difference is much greater in theory than in practice. It is true that the theory of papal infallibility is repudiated, but the Patriarch of Constantinople, in one branch of the Communion, and the Emperor of Russia, in another, serve as visible heads and centres of unity, which, if they are not regarded in theory as infallible, present practical obstacles in the way of all reforms, scarcely less insuperable than those which grow out of the papal infallibility.

The true interests of Christianity would seem to require that these two heads should remain independent of each other. If life is to be infused into the dead bones of the Greek Church, it must be the result of contacts without and collisions within. These are more likely to occur when there are two independent heads, than when there is but one. At present, the Patriarch is dependent upon the Sultan; the object of the Russian policy is to make him dependent upon the Czar, that he may be an instrument in his hands to overthrow the Sultan. The interest which France and England take in this quarrel is merely a temporal one,—we never desire to see the powers of this world go to war upon any other. In fact, we have a dread and abhorrence of all intermeddling of the State with religious questions. The English and French governments are really acting in view of their own temporal interests; they desire to hold up the Sultan by all the means in their power, until some other barrier be raised against the progress of the Czar. The oppressions which the Greeks and other Christians suffer at the hands of the Turks are, no doubt, connected with religion, but perhaps still more with race. The Christians in Turkey are the remains of the conquered races, of which descent Christianity is a mark or badge. The conquered races are, naturally, and probably not without justice, suspected of hostility to the conquerors, and are, therefore, oppressed. The same thing has occurred in Ireland, where Romanism was regarded as a token of descent from the conquered race, and of hostility to the actual government. There are but two modes in which an end can be put to such a state of things. The transfer of power to the other party, and an amalgamation of the two races. To the last the differences of religion present, in Turkey, an insuperable barrier. For the other, the Greeks themselves are not prepared, as the experience of the kingdom of Greece abundantly shows. The Russian scheme is to transfer the ru'e of the countries now called Turkey, not to the Greeks, but to themselves, or rather to their Czar. Politically, this involves the overthrow of the balance of power in Europe, and the consolidation of an immense and unimprovable despotism, which is to take the place of the present mixed and improvable system. Looking at the scheme in the Church point of view, as regards the effect which its success would have upon the progress of true Christianity, it is impossible not to see that it is aimed at the English dominion in India. The overthrow of that dominion would put an end to all the efforts for the Christianization of that country, the good effects of which are just beginning to be perceived. As to the Greek Christians who are rajahs, or subjects, of Turkey, it will only transfer them from one slavery to another, while the other Christian rajahs will find themselves in the hands of a power far less tolerant than the Turks. There, then, seems to us, no reason why Christians of every name should not sympathize with the allies in their struggle to deprive the Czar of the power of interference between the Sultan and his Greek subjects, which both in its intention and its effects, is a step to the establishment of the Russian dominion over the world. We have ourselves no doubt, that whatever of selfishness may have mingled in the counsels of either England or France, and there was probably very much, the war is practically one in defence of, if not for the promotion of, civilization.

We have seen a statement that the Emperor of the French has availed himself of his position to obtain permission for the erection of Romish churches in several cities of the Turkish empire. That is, the Romish Communion is hereafter to be tolerated, where now it is not tolerated. We have reason to believe that some good men look upon this as a misfortune, on the ground that Romish priests are to be intruded into Greek dioceses. Undoubtedly, that is not a desirable circumstance. But we confess that we had rather see the Church of Rome tolerated than persecuted by the heathen Turks. We imagine that the good men to whom we refer have no objection to the late Church Mission at Constantinople, nor to that which still exists at Athens, nor to the celebration of the Holy Communion by the Bishop of Gibraltar at Constantinople, nor to the Anglican Church, which our Church friends in England are pressing. If they object to some of these, the fact involves a moral certainty that they sympathise with Bishop Gobat, and the Anglican bishopric at Jerusalem, and with the American missionaries in Turkey. Yet these, all but the last, involve the introduction of Anglican priests into Greek dioceses. The last involves something still more objectionable. Now, apart from the fact which we most distinctly assert, that the Anglicans are right and the Latins and Greeks both wrong, there is no difference between the cases. We protest against the submission to the infidel Sultan, of the question of theological truth. The only true ground to be taken in dealing with him is, to claim toleration equally for all forms of Christianity. The Greek Bishops, into whose dioceses the Romish priests intrude, have a right to complain of the intrusion. They have just the same right as Bishop Whittingham and Bishop Potter have to complain of the intrusion of the two Irish gentlemen who call themselves Archbishops of Baltimore and New York, and of the priests who submit to their jurisdiction. But neither have any right to call on the secular arm for protection. We took the same ground when Lord John Russell, in hopes of checking the progress of Church principles, abandoned the idea to which his life had been devoted, to get up a popular outcry against the Papal Aggression. That was an aggression on the Church of England, as this is upon the Greek Church. Ecclesiastically, the Church of Rome was and is wrong, as she always must be. For we hold her to be just as schismatic at the Vatican and in St. Peter's, as at Westminster, or Trebizond, or Baltimore. But these are questions with which temporal powers have nothing to do. We hold that the duty of all Christians is to contend for the widest toleration, and to reject all aid from the secular arm in extinguishing or excluding any form of religion. We hold, moreover, that the best interests of the truth are bound up with the performance of this duty. The truth may derive advantages from being persecuted, but not from persecuting error. This principle has been too often lost sight of, even in the present age. We want, even in America, to have firmly fixed in our minds the great doctrine of the independence of the Church and its correlative, the unlawfulness of the intermeddling of the State in religious matters. A thing may be very wrong ecclesiastically, which the civil authority has no right to suppress.

H. D. E.

Baltimore, April 16, 1855.

CONSECRATION OF TRINITY CHAPEL.

The great event of the present week, constitnting one of the most impressive Episcopal acts of our Provisional Diocesan, was the consecration of Trinity Chapel in this city, on the morning of Tuesday last. All the splendour that artistic arrangements could afford; all the solemnity that a large body of clergy assembled from the neighbouring parishes, and adjoining States, and arrayed in priestly habits, could by their presence, contribute; all that the costly beauty of the edifice, and the religious significence of its parts, could lend of their own appropriate influence; all that the time-hallowed associations pertaining to the venerable corporate body, whose generous care had summoned into existence this new sanctuary could have suggested; and yet more, the recollection of co-historic events resulting in an increase of trade and wealth of commerce that had forced population upward, till what was once on the very outskirts of the great city now lay within its heart, till where stood rude hamlets, were to be beheld princely mansions, till the spire of Trinity, rising as the proudest landmark on our islandshore, had become dim from its own Chapel about to be set apart and rendered consecrate for the spiritual benefit and convenience of its communicants,—all these were present in their influence to the the thoughts, leaving no condition unsupplied to give effect to the impressive character of the act of Consecration.

As the congregation poured in, the interior assumed a magnificent *coup d'œil*. The vast assembly was beheld looking toward the group of the Ascension lighting the altar from above the chancel; then presently turning for relief from its pictured splendors to the gorgeous Gothic altar, enriched by symbolic emblems, set in luxuriant foliage, and brought out in dead gold. Upon the Holy Table was an offertory plate representing Christ's entry into Jerusalem, in bold and exquisite chasing, with the motto on the outer rim, in Gothic raised characters, "*Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord!*" On either side was a silver gilt chalice, superbly wrought.

From an early hour the outer steps of the grand entrance of the chapel were guarded by Vestrymen; and every commanding position in the neighborhood was secured by those anxious to have a view of the procession. The procession entered the chapel in the following order: The Provisional Bishop of the Diocese, with the Bishop of Illinois; the Rector of the parish; the Assistant Ministers and the other officiating clergy; Candidates for Holy Orders; the Wardeus and Vestrymen of Trinity Church; the Architects and Assistants. The clergy were in their surplices, and each held in his hand a crimson-bound copy of the Psalms, furnished by the Vestry, and open at the xxiv. The Church Wardens and Vestrymen received the Bishop at the entrance of the Chapel, and closed the procession as it passed up the nave toward the chancel; the congregation meanwhile rose and remained standing. As soon as the last alternating response of the clergy in the Psalm recited as they moved toward and surrounded the choir: "Who is the King of Glory? The Lord of Hosts, He is the King of Glory," the organ sounded out in a subdued and reposeful cadence, which died away into a quiet, undulating, whispering tone. The Provisional Bishop of New York and the Bishop of Illinois took their seats to the south of the altar, supported by the Rev. Samuel Seabury, D.D., the Rev. R. B. Van Kleeck, D.D., the Rev. Charles H. Halsey, and the Rev. Joseph H. Price, D.D., within the sacrarium; without the rail and in the choir were seated the four Assistant Ministers of Trinity Chapel, the Rev. E Y. Higbee, D.D., the Rev. Benj. I. Haight, D.D., the Rev. J. H. Hobart, and the Rev. Sullivan H. Weston; also the Rev. Francis Vinton, D.D., of Brooklyn, and the Rev. J. P. B. Wilmer, Rector of St. Mark's Church, Philadelphia. The Rev. Messrs. Leonard, Geer, Hopkins, Shackelford, Tucker, of Troy, and Pecker, of Philipstown, were members *pro. tem.* of the choir. The Deacons, the Rev. Messrs. Seymour, Brown, Cox, and Spor, were also in the vicinity of the chancel. Other of the clergy, numbering over a hundred, sat in the nave, just below the steps, about eighty of them in surplices. Several of these were from other dioceses, viz: the Rev. Frederick Ogilby, of Philadelphia, and the Rev. J. W. McCullough, of Nashville, Tennessee. Several of the Rectors of the city parishes, invited to assist in the services, had been prevented from attending; of these were the Rev. Drs. Taylor, Hawks, Muhlenberg, Neville, and the Rev. Samuel Cooke.

The Consecration Sentence was read by the Rev. S. H. Weston. Then followed the Anthem: "*The Lord is in His holy Temple,*" very effectively rendered.

Morning prayer was opened by the Rev. Dr. Haight, D.D. The Proper Psalms were chanted, by choir and congregation, with admirable effect. The First Lesson was read by the Rev. the Rector. Then followed the *Te Deum Laudamus*, composed specially for this consecration. This, with other compositions performed, appeared to have been designed as in a connected series, that might be technically termed "Hodges in E." In respect to instrumental execution, we must express absolute praise; a complete mastership of the organ was evidenced, its rich and full tones undulating through the nave, expressive in their lowest notes of power, and these, in their united strength, rendered subservient to the expression sought to be impressed. It was properly subsidiary throughout to that of the choir. In the opening portion of the *Te Deum*, the rich florid style which characterises the compositions of Dr. Hodges was made happily available in the ascription of praise and power; serving to excite at once thought, admiration, and worship. The performance of the second verse: "*To thee all angels cry aloud; the Heavens and all the powers therein,*" in which the whole force of the choir was brought out, the organ with its sonorous peals throwing out volume after volume of majestic melody, whilst yet, superior to it, the intonations of the singers gave verbal expression to the comprehensive conception, will be a lasting memory to those there present. Extraordinary effect was produced by the singularly beautiful and clear enunciation of the succesive subjects of the verses, in contralto voice, such as *Apostles, Prophets, Martyrs.* With all this—we cannot commend the musical composition for the *Te Deum* in the portion where it assumes more the character of the recitative and narrative, a series of positive discords being there introduced, which, in a strictly artistic view, the rendering of the last passage might be considered as fully redeeming; the magnificent effect there produced being in part attributable to the studied subjection of harmony by which it had been preceeded; worthy only of condemnation, however, for the introduction of greater contrasts in sound than were to be found in the words, for interfering with devotion by suspending attention, and by presuming on a knowledge of musical science, which comparatively few possess, in order to appreciate the connection. The second Lesson was read by the Rev. Francis Vinton, D.D., followed by the *Benedictus*, a lofty and solemn composition, worthy of the theme. The concluding prayers were read by the Rev. J. H. Hobart. After these came the *Introit*, being selections from Psalm xxi., to the tune "Bristol," which was rendered in its simplicity, and with true devotional effect the Priests and congregation together joining. The Bishop of Illinois, approaching to the altar, then read the Ante-Communion Service. The responses to the Commandments were sung according to a new and simple melody, expressive of intense and earnest supplication, which the congregation at the first repetition acquired.. The Rector then read the Epistle, and the Rev. Dr. Seabury the Gospel of the day. The Ante-Communion Service was followed with the singing of the lxxixth Psalm, in metre, to the "Old Hundredth," which was rendered in its full power and beauty. The Provisional Bishop of New York then ascended the pulpit, preaching from the words: "The Lord is in His Holy Temple," applying the inspired declaration to the sanctity attaching to the edifice, as expressed in its intended purpose and secured by the act of consecration.

At its conclusion came the following Anthem:

I was glad when they said unto me, We will go into the House of the Lord.
Our feet shall stand in thy gates, O! Jerusalem.
Jerusalem is built as a city that is at unity in itself
For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.
For there is the seat of judgment, even the seat of the house of David.
O pray for the peace of Jerusalem: they shall prosper that love Thee.
Peace be within thy walls, and plenteousness within thy palaces.
For my brethern and companions' sake, I will wish Thee prosperity.
Yea, because of the House of the Lord our God, I will seek to do thee good.

The composition of the music was a masterpiece. A single voice, gathering each moment to itself new power, then joined by a multitude of voices in melodies expressive of the glory of the Zion beheld afar—the rich and intricate modulations so expressive of the grandeur of its courts—the repetition seven times of the solemn blessing—all were in keeping with the subject, and fitly closed the Ante-Communion Service.

The Rev. Dr. Price read the sentences of the Offertory. The alms, received by Deacons, were specially donated to the Missionary Committee of the Diocese. After prayer for the whole estate of Christ's Church Militant, those not intending to be partakers of the Communion retired; a *Voluntary* being meanwhile played on the organ. The *Trisagion* was sung in choir. During the consecration of the elements, the Provisional Bishop took his place before the altar. The Clergy within the Sacrarium first partook, then other Clergy within the Chancel, and those beneath it; following these were Candidates for Orders, and the Vestrymen and Wardens of Trinity Corporation, and other members of the congregation. The *Gloria in Excelsis* was performed in the same manner as *Trisagion*.

The final Blessing was pronounced by the Provisional Bishop, and the congregation dispersed.

In the afternoon of this day, a Confirmation was held by the Provisional Bishop, in Zion Church, situate in Madison Avenue, and on the most elevated ridge of land in this island. Its Rector is the Rev. Richard Cox.

The service was opened by the Rev. Cranmore Wallace, of South Carolina; the Lessons were read by the Rev. J. L. Harrison, and thence from the creed by the Rev. Dr. Robertson. Immediately after the evening prayer, the following extract of a letter from the Rev. J. V. Van Ingen, D.D., of St. Paul, Minnesota, was read by the Rector, who supported the claims it presented on Christian attention, in an eloquent and urgent appeal for the aid demonstrated as necessary:

We will take our stand at St. Paul. Look upon your map, if it is not out of date. This is the capital of a new territory, naturally and legally. The Church is planted here and has a firm footing; and an income for all purposes of fifteen hundred dollars, in contributions by the parish, beside an ample home for the rector and clergy. Its hold on the population is stronger, I think, than that of any Protestant body, though there are two (mutually rival) Presbyterian bodies. There is no *debt.*

There is an upper and lower town. The church edifice and parish school stand midway. The extremes are very distant. Two churches are eventually to be needed. *Now* abundance of ground is owned and offered for sale by Churchmen. They will take hold with some one, out of zeal and pecuniary interest, and the germs of the two churches, and a second parsonage, may spring up at once, if there is a man to gather them to him. Our church enlargement is again filled. The emigration of this Summer will add greatly to it, as we know. In 1853 one hundred sittings were added, and in 1854 one hundred and twenty. The parish school adjoining the church is going on nicely, and yields about $320 a-year. Two rooms, 20x20, are owned and in use for its accommodation, and this would be enlarged at once, if need were. A cemetery of ten acres, a mile away, a parish glebe of three acres, as near to the town as you are to the post-office, are on the bluff that enriches the town plot. There are also the six acres on which I reside, and the buildings (house and school-house) attached. Thus much for St. Paul.

At our levee steamboats arrive daily—from April 10th or 15th to December last year, into November usually. All along their track down the river for one hundred and eighty miles are new settlements, in Minnesota, to be visited, with everything to attract the pioneer planter of the Church. I can hardly sit still and write while I think of being tied here, while golden opportunities slip away. In many of them are already friends of the Church calling us to come.

Then at the confluence of the St. Croix with the Mississippi is Point Prescott (Wisconsin) and Point Douglass (Minnesota), at both are Church people; at the first the Church has land already deeded. Up the St. Croix is Hudson—very important—no church. Still-water, with a nice church and grounds, all paid for and clear, and Cottage-grove, Willow River, &c.

Back to St. Paul again, and we go up the confluence of St. Peter's or Minnesota with the Mississippi. Up the Mississippi a little way, to the Falls of St. Anthony, and we have, in a country literally charming, settlements on both sides of the river, and the magnificent suspension bridge uniting them—the one St. Anthony, the other Minneapolis. All is life here in the use of the water power, and prettier towns you rarely see; on the left bank is St. Anthony. You cannot find a nicer Church establishment, church edifice, lots, parsonage, and schoolhouse, than Brother Chamberlin rejoices in: these are all paid for, and growing on. So beautifully situated and with such speaking arguments for being in time.

On the right bank is Minneapolis. There the proprietors have large hearts for doing for the Church, and Brother Chamberlin stands ready to instate a brother as pastor—he having enough to do besides. The bright vision of mills, stores, dwellings, rising there now by the enterprises of the old and new comers, call loudly to the *missionary.*

Up the Mississippi, all the way to Fort Ripley, near which Breck is, the itinerant should be. Go back to Fort Snelling; turn Southward, up and along the Minnesota, and you find yourself in some of the finest farming country in the world, and exquisitely beautiful as well as healthful, filling up rapidly with settlers the best town and village sites *in the hands of the associated proprietors*, who are the men to deal with. When the lots are portioned out to individuals, you may pay well for it. Three churches are building before we go far up the river, and well to do for lots around them. I do not believe such providence was ever shown for the Church as by the faithful brethren (aided by Father Gear's counsel, experience, and bounty) of this Minnesota Associate Mission. If I can carry on their work as well for five years I shall not have lived in vain. Who will help?

The Offertory Sentences were then read, and the Offertory made.

The sermon, which was by the Bishop of Illinois, and from the words—"That I may know the hope of His calling, and what the glorious riches of the inheritance of the Saints," was a forcible exposition of the incitements ever present to the Christian mind, and the character of that spirituality by which it is maintained.

At the conclusion of the Sermon, the Provisional Bishop of New York proceeded to administer the Rite of Confirmation, in which forty-seven individuals partook.

The Rev. Mr. Fitch, supported the Bishop of Illinois, on the South of the altar, while the Rector supported the Bishop of New York, on its Northern side. There were present and within the chancel, in addition to the clergymen named, the Rev. Charles S. Little, and the Rev. William S. Ludlum.

Zion Church is from a design by Mr Wills, and, externally at least, is severely simple. The tower and spire have a fine outline, and group well with the Western gable and roof of nave. Upon near approach we had occasion to regret that a little more adornment had not been introduced, for the church suffers by its close proximity to the stately mansions that crown the brow of the hill, and we are afraid the defect will be the more evident when the adjoining lots are built upon. The interior, in its impressive and solemn character, bears a closer resemblance to an English church than any other we have seen, excepting, perhaps, St. Mark's, Philadelphia. The general tone of the ceiling is pleasing. Considering the accommodation offered by this edifice, which has seats for eight hundred persons, without galleries, its church-like aspect, and the substantial massiveness of the whole work, it is matter of surprise to us that its cost was less than thirty-five thousand dollars. Our late respected Bishop used to speak of it as his ideal of what a church should be.

The clerestory supported by clusters of pillars in round stone, single pieces, adds greatly to the interior effect by the arcade thus formed, which is very beautiful; while the light thus secured from the second range of windows aids the same.

The *tout ensemble* of the interior, is certainly very pleasing, and the entire subordination of the parts to one general expression, has the effect of causing the building to appear smaller than it really is. The large chancel window, by Doremus and Akeroyd, is universally admired; we particularly noticed the finish in execution of the central light, which represents our Saviour, two of the Evangelists being on either side. The party-coloured light of the stained window at the Western extremity of the nave, as it plays through the tracery of the organ, has an especially rich effect. Withal, this sanctuary possesses, what indeed is seldom found, though easily attainable, that dim, subdued light by which architectural forms are softened or moulded to a oneness of expression; that religious gloom which aids the withdrawment of the senses from the outer world, and gives to devotion the power of religious association. This result is materially aided by the side windows of the nave, enriched by the designs, and executed at the hands of Ernest Kuhn. The window to the right of the chancel is a memorial to Frederick Pentez and wife, parents of the present Senior Warden, who were attendants in the church when it was Lutheran: the subject is comprised in two departments; the one, Christ as a Good Shepherd; the second, an Angel presenting a cup of suffering, as He prays that, if possible, it may pass from him. The adjoining window is a memorial of Mrs. E. G. Cox, wife of the Rector—subject: The Resurrection and Ascension of our Lord, these occupying two compartments. To the left of the chancel, and on the Southern wall of the nave, is a memorial to John G. Graff, and wife—subjects: Christ preaching from the boat to people on the shore, and the placing a child in the midst of His disciples to show which was greatest in the kingdom of heaven. The adjoining window is a memorial of Alexander Fink and his wife, and has for subject: St. Peter and St. Paul. Messrs. Graff and Fink were trustees of the Church, and subsequently to its consecration were wardens. In the choir is a memorial window to Bishop Hobart, who appears in his robes, and in the act of officiating—the Legend running beneath: "God hath not given us the spirit of fear, but of power and love, and of a strong mind." This window anticipates in date the one erected at Haverstraw to Bishop Wainwright. We should add as an important feature of the interior, the decoration of the *reredos*, and of the altar, by Doremus and Akeroyd, the former being a crimson ground alternating with green, relieved by roses and lilies, alternating with gold and white.

In the chapel, attached to Zion Church, it is the intention of the Rector to have daily service, so soon as the building-up of edifices immediately around will render its establishment more generally available. At present the church and chapel are isolated; but, standing as they do, midway on one of the grandest of our city avenues, another year will serve to cover the locality with spacious mansions.

Meneely's Bell Foundry, West Troy.—We are pleased to know that this establishment is turning off, notwithstanding the "hard times," about as many Bells as ever. During the present week it has supplied Church Bells for villages and cities in five different States. The improvements made in the patterns employed, are such that any desired tone can be given. Not the least important improvement is the "Rotating Yoke," invented by the proprietors, which is acknowledged to be superior to any other in use. Any person or society requiring anything in their line, can obtain full information, by sending by mail for a circular, which gives prices, dimensions, instructions for hanging, plates of different descriptions of Bells with their Hangings, &c.—*West Troy Advocate.*

NOTICES.

The Eleventh Anniversary of the "P. E. Church Missionary Society for Seamen in the City and Port of New York," will be celebrated on the evening of the 2d Sunday after Easter (22d. inst.) in St. George's Church, Stuyvesant Square, on which occasion (D. V.) a Sermon will be preached by the Rev. Dr. Stevens of Philadelphia, and a collection made in aid of the funds of the Society.

Services commence at half-past 7 o'clock.

The Rev. Alfred B. Beach, Rector of St. Peter's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, April 22. Service to commence at 7½ o'clock.

ADVERTISEMENTS.

ELEGANT PARLOR PAPERS.—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.

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LITERATURE.

The Most Eminent Orators and Statesmen of Ancient and Modern Times. By David A. Harsha. New York: Scribner.

This is a work of standard and enduring interest; for it relates to those who were "not in the roll of common men," and who, having immortalized themselves by the exertion of noble faculties of the human mind, belong to all time, and exert an influence among all people. It is devoted to sketches of the lives, specimens of the eloquence, and an estimate of the genius of the most eminent orators and statesmen of ancient and modern times. Thus is there combined all that is most interesting, and most instructive to be presented with, respecting characters who exercise so powerful an influence over vast communities of civilized men. The specimens given are deeply impressive; for they are indeed powerful and graceful passages, and as well as interesting, by their sentiment, they must charm by their eloquence. The author of the volume hopes, too, he tells us, that they may create in the mind of the reader a deeper interest for the study of eloquence—a subject, he fears, which has not hitherto received the attention which its importance demands. "It is certainly true," he observes, "that the best speeches of our greatest orators are not generally read. The principal cause of this neglect is, that most of those highly wrought sentences, which most delight every reader of fine taste, 'are often combined with a quantity of matter of temporary interest only—with a mass, in fact, of politcal, financial, and statistical detail, which the public or parliamentary business of the moment required. Unless the reader has some particular object in view, his mind hesitates to encounter this formidable obstacle to its gratification. The precious gems lie in a heap, it is true, but the labour and perseverance of the diamond-seeker can alone arrive at their possession.' Now one design of the author," it is added, "has been to collect those gems of literature, which are specimens of all that is beautiful and sublime in oratory. Without the labour of searching through voluminous collections of speeches, the admirer of eloquence can here turn, at once, to those exquisite passages with which he will love to store his mind." A very cursory examination of the book is sufficient to find abundant evidence of all this. The passages selected are indeed severally "gems," and they are justly termed "specimens of all that is beautiful and sublime in oratory." We give one of these. It is from an oration by Edward Everett, at Plymouth, upon the First Settlement of New England. "It was," says the author, "a masterly effort, worthy of the occasion, and of him who pronounced it. The most beautiful sentiments—thoughts which will never die—abound in this oration. Of this class is the allusion to England, the land of our fathers, the home of the Pilgrims." Certainly this passage, in particular, is remarkably fine—graceful in the form of its words, and delightful in its cadence, as well as noble, and generous, and grateful in its sentiments:—

"Who does not feel," said Mr. Everett, "what reflecting American does not acknowledge, the incalculable advantages derived to this land, out of the deep fountains of civil, intellectual, and moral truth, from which we have drawn in England? What American does not feel proud that his fathers were the countrymen of Bacon, of Newton, and of Locke? Who does not know that, while every pulse of civil liberty in the heart of the British Empire beat warm and full in the bosom of our ancestors, the sobriety, the firmness, and the dignity, with which the cause of free principles struggled into existence here, constantly found encouragement and countenance from the friends of liberty there? Who does not remember that, when the Pilgrims went over the sea, the prayers of the faithful British Confessors, in all the quarters of their dispersion, went over with them, while their aching eyes were strained, till the star of hope should go up in the Western skies? And who will ever forget, that in that eventual struggle which severed these youthful republics from the British crown, there was not heard, throughout our continent in arms, a voice which spoke louder for the rights of America, than that of Burke, or of Chatham, within the walls of the British parliament, and at the foot of the British throne? No: for myself I can truly say that, after my native land, I feel a tenderness and a reverence for that of my fathers. The pride I take in my own country makes me respect that from which we are sprung. In touching the soil of England, I seem to return, like a descendant, to the old family-seat; to come back to the abode of an aged and venerable parent. I acknowledge this great consanguinity of nations. *The sound of my native language, beyond the sea, is a music to my ear, beyond the richest strains of Tuscan softness or Castilian majesty.* I am not yet in a land of strangers, while surrounded by the manners, the habits, and the institutions under which I have been brought up. I wander, delighted, through a thousand scenes, which the historians and the poets have made familiar to us; of which the names are interwoven with our earliest associations. I tread with reverence the spots where I can retrace the footsteps of our suffering fathers; the pleasant land of their birth has a claim on my heart. It seems to me a classic, yea, a holy land, rich in the memory of the great and good, the champions and the martyrs of liberty, the exiled heralds of truth; and richer as the parent of this land of promise in the West."

Another passage from the same oration—one toward its close—is appended to this,—one, the author remarks, "Of uncommon power and beauty, on the suffering and perilous condition of the Pilgrim Fathers during their voyage across the Atlantic, and after their landing on the inhospitable, ice-clad rocks of Plymouth. It is one of the finest strokes that the pencil of the orator or the man of letters has ever drawn; and it is an admirable exemplification of Mr. Everett's highly imaginative faculty. Where can we find in the English language—in any language—sentences more graceful than the following?"

"Methinks I see it now, that one solitary, adventurous vessel, the *Mayflower* of a forlorn hope, freighted with the prospects of a future State, and bound across the unknown sea. I behold it pursuing, with a thousand misgivings, the uncertain, the tedious voyage. Suns rise and set, and weeks and months pass, and Winter surprises them on the deep, but brings them not the sight of the wished-for shore. I see them now, scantily supplied with provisions, crowded almost to suffocation in their ill-stored prison, delayed by calms, pursuing a circuitous route; and now, driven in fury before the raging tempest, in their scarcely seaworthy vessel. The awful voice of the storm howls through the rigging. The labouring masts seem straining from their base; the dismal sound of the pumps is heard; the ship leaps, as it were, madly from billow to billow; the ocean breaks, and settles with engulfing floods over the floating deck, and beats with deadening weight against the staggered vessel. I see them, escaped from these perils, pursuing their all-but desperate undertaking, and landed at last, after a five months' passage, on the ice-clad rocks of Plymouth, weak and exhausted from the voyage, poorly armed, scantily provisioned, depending on the charity of their shipmaster for a draught of beer on board, drinking nothing but water on shore, without shelter, without means, surrounded by hostile tribes. Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes enumerated within the boundaries of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this. Was it the Winter's storm, beating upon the houseless heads of women and children? was it hard labour and spare meals? was it disease? was it the tomahawk? was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart, aching in its last moments at the recollection of the loved and left, beyond the sea?—was it some or all of these united that hurried this forsaken company to their melancholy fate? And is it possible that neither of these causes, that not all combined, were able to blast this bud of hope? Is it possible that from a beginning so feeble, so frail, so worthy, not so much of admiration as of pity, there have gone forth a progress so steady, a growth so wonderful, a reality so important, a promise yet to be fulfilled so glorious?"

The work makes a noble volume, most creditably got up; and it is adorned with a portrait of Daniel Webster. It is a volume which will be considered essential to grace the shelves of every library.

Christ, and not the Virgin Mary, the Head of the New Creation, is the title of a Sermon by the Rev. Cornelius E. Swope, on the subject of the Immaculate Conception. It was preached in Mount Calvary Church, Baltimore, of which the rev. gentleman is Rector, on the Feast of the Annunciaton of the Blessed Virgin Mary; and it has been printed at the request of several members of the congregation, who "believe that they express the general desire of those who listened to it," when they ask for its publication. It is certainly an able discourse.

Chemical Atlas; or, The Chemistry of Familiar Objects: Exhibiting the General Principles of the Science in a Series of Beautifully Colored Diagrams, and accompanied by Explanatory Essays, Embracing the Latest Views of the Subjects Illustrated. Designed for the use of Students and Pupils in all Schools where Chemistry is Taught. By Edward L. Youmans, Author of the "Chemical Chart," "Class-Book of Chemistry," "Alcohol, and the Constitution of Man." New York: D. Appleton & Co.

We give the title of this valuable work in full, long though it be, because it expresses so comprehensively its whole character and object, which have a value we are sure must be appreciated by all who know anything about those elementary principles of science, without mastering which the difficulties of science can never be fully overcome. Well and truly is it remarked by the author, that "every experienced teacher understands the necessity of making the acquisition of the elementary and foundation principles upon which a science rests, the first business of study. If these are thoroughly mastered, subsequent progress is easy and certain. The system of illustrating Chemistry, which will be found in the following pages, is designed to aid in effecting this object. Those portions of the science which it is important should be well learned, and which are also considered usually as most irksome and difficult, are here presented in such a manner as to be quickly perceived and long retained in the memory. Of course," he continues, "very much that belongs to chemical science does not fall within the scope of this method of illustration; but the great laws of combination which constitute its basis, the composition of compound substances, and many chemical changes and transformations, may be so clearly and correctly exhibited in pictures to the eye, as greatly to facilitate acquisition, and thus afford the student a large economy of time and labour."

A glance at the order and variety of its subject matter will show how practically available it is for the end in view; and we cannot present this better than by thus enumerating the contents of its several chapters: Way in which the Matter around us is Composed; Manner in which Chemical Substances Combine; Theory of Atoms; Constitution of Salts—Theory of Salt-Radicals; Chemistry of Geology—How Rocks are Changed to Soils; Structure of Organized Compounds; Theory of Compound Radicals; Theory of Chemical Types—Doctrine of Substitution; Pairing, or Conjugation of Organic Compounds; Homologous Series of Compounds; The Non-Nitrogenized Alimentary Principles; Nitrogenized and Sulphurized Alimentary Principles; Vinous, Lactic, and Butyric Fermentations; Chemistry of Combustion and Illumination; Plants, Animals, and the Air; Chemistry of Light—Solar Dynamics. The work which thus abounds with vast practical details of the subject in hand, is offered, we are informed, as an extension of the principle embodied in the author's large Chemical Chart. "That Chart," he states, "was published four years ago, and has met with a degree of favour from all classes of instructors rarely accorded to a novel method of illustration, especially in the department of science. It has passed through several editions, and the testimonials of its serviceableness and value as an aid in teaching elementary chemistry, which have appeared from all quarters, afford a gratifying assurance that the work was not done in vain." And neither will this have been done in vain. For all who have studied Chemistry, however superficially, must have seen enough to make them sensible of the truth of the author's further remark, that "Of the value and importance of some such plan of illustrating Chemistry there can be no longer a doubt. Indeed, the surprise almost universally expressed is, that something of the kind was not devised and adopted long ago. The superiority of the eye over all other senses, as a means of education, is undeniable. The beginning of the intellectual progress of the human race consisted in the invention of letters and words as visible symbols of sound and thought; and to teach those symbols remains still the starting point of education. So also with music: it rose to the dignity of a regular art only when musical notes were invented, by which it became possible to express harmonies of sound to the eye. The symbolism in both cases is perfectly arbitrary; nevertheless, when once acquired, it becomes an instrument of wonderful intellectual power. But if the mind is capable of being thus greatly aided by ocular signs, when there is no natural relation between them and the objects they represent, how much more must its power be multiplied when the symbols it employs assume the pictorial character, and become in a manner actual imitations of the things to be considered." All this is incontrovertible. One's only wonder is, not merely that, as respects Chemistry, "something of the kind was not devised and adopted long ago," but that the same thing has not also been done with respect to many other sciences—and even as regards literary and logical processes, and indeed all the departments of mental philosophy.

The work is got up in a superior style. Its form is a noble quarto—finely printed; and its illustrations of beautiful coloured diagrams are highly initiative, elucidatory, and instructive.

The Rag Bag: A Collection of Ephemera. By N. P. Willis. New York: Scribner.

Many of the pieces in this volume of its well-known and popular author will be familiar to the readers of the *belles lettres* of the day; for it is a selection from the articles which he had contributed, editorially, to *The Home Journal.* "The change in the taste of the times," he observes in his Preface,—"literature being more served in small fragments than it used to be—is one inducement to collect these brief compositions into a book; but another reason is the feeling of the author that they deserve it as well as his other writings, in being written with equal care and elaboration; while the approbation which they have met with in the success of the periodical of which they were the leading feature, makes it certain that they will be, at least, saleable. Such a collection, however," he adds, "will have still another value, as containing photographs of the passing events, celebrities, and topics of the time, and just that look and impress of them which were lost in the bubble-breaking flow of the tide of periodical literature. They are 'rags'—but they will be useful for a re-glance at the web and woof of the time in which they were written; and the author trusts they will also be found to contain a scrap or two that the world may be not unwilling to patch into the quilt of its kind remembrance." This is all very pleasant; and it is fully realized in the pieces themselves.

One does not expect to find religious subjects handled in such a work. As a rule, it is better they should not be thus familiarized. There is a place, as well as a time, for everything. But we have here a religious poem which, incidentally introduced as it is, can scarcely be considered out of place. The author is discoursing on a former "New Year's Book," entitled *The Mothers of the Bible,* of the poems in which, he reminds us, two are by one of the Editors of his paper—"and we only regret," he says, "that another poem of our own was not added to the appropriation. It was the versification of thoughts upon the probable daily reciprocities of duty and tenderness between Christ and His mother, in the Saviour's childhood—suggested by the reading of that exquisite narrative, the second chapter of Luke." It is pleasing to meet with an extract, in such a book, so suitable for our columns:—

CHRIST'S MOTHER.

The boy was sad, yet fair,
The marvels of his birth were strange to hear—
And, to regard his gentle face and speak
Some fond word of him to his youthful mother
Seemed kindness to the humbled Nazarenes
Who stopped at Mary's door:—but thoughtfully
She listened to their praises of the child—
So less than all she knew—and let her heart
Look with its answer up to God. And day
Followed on day, like any childhood's passing;
And silently sat Mary at her wheel,
And watched the boy Messiah as she spun;
And as a human child, unto his mother
"Subject" the while—he did her low-voiced bidding,
Or gently came to lean upon her knee
And ask her of the thoughts that in him stirred
Dimly as yet, or with affection sweet,
Tell murmuring of his weariness; and there,
All tearful-hearted, as a human mother
Unutterably fond, while touched with awe—
She paused, or with a tremulous hand spun on—
The blessing that her lips instinctive gave,
Asked of Him with an instant thought again.

And when they "went up to Jerusalem,
After the custom of the feast," and there
"Fulfilled the days, and back to Nazareth
Went a day's journey, and sought Jesus there,
Among their kinsfolk who had gone before,
And found him not—the mother's heart of Mary
Well knew, that, wheresoever strayed the child,
He could not go by angels unattended;
But, *therefore, was her tenderness untroubled?* No.
Though in her memory lay Gabriel's words,
Brought her on wings at God's own throne unfolded;
Though, in rapt speech, Anna the prophetess
Had named him the Redeemer, newly born—
And Simeon, forbidden to see death
Till he had seen the Christ, had taken Him
Into his arms, and prayed that he might now
Depart in peace—though, of the song they sang,
(That host, who, while the glory of the Lord
Shone round about, told of his birth by night
Unto the shepherds as they watched,) she knew
The burden was a work yet unfulfilled—
To Him the Saviour given, and yet, to do.—
Still was the child she loved gone from her now,
And Mary "SOUGHT HIM SORROWING."

And who
"Kept all his sayings in her heart" but Mary?
It was not with unnatural brightness beaming
From the fair forehead of the boy, nor yet
By revelations from his infant lips
Too wondrous to deny, that Jesus first
Gave out the dawn of the Messiah morn
Breaking within his soul. With *wisdom only*
Reached by the child's simplicity—so oft
Truer than sage's lore—and outward pressed
By the divinity half conscious now,
He argued in the Temple, and amazed
The elders, seated in their midst—but none,
In these first teachings, saw the Son of God,
And he went back to Nazareth—a child—
Unsought by the disputing priests again,
And his strange words forgotten *but by Mary,*
Who "KEPT THEM IN HER HEART."

Oh, not alone
In his pure teachings and in Calvary's wo,
Lay the blest errand of the Saviour here.
His walk through life's dark pathway blessed yet more.
Distant from God so infinitely far
Was human weakness, till He came to bear,
With us, our weaknesses awhile, that fear
Had heard Jehovah's voice in thunder only,
And worshipped trembling. *Heaven is nearer, now.*
At God's right hand sits *One who was a child,*
Born as the humblest, and who here abode
Till of our sorrows he had suffered all.
They who now weep, remember that He wept.
The tempted, the despised, the sorrowing, feel
That Jesus, too, drank of these cups of wo.
And oh, if of our joys he tasted less—
If all but one passed from his lips away—
That one—a Mother's love—by his partaking
Is like a thread of heaven spun through our life,
And we in the untiring watch, the tears,
The tenderness and fond trust of a mother,
May feel a heavenly closeness unto God—
For such, all human in its blest excess,
Was MARY'S LOVE FOR JESUS.

"There is another passage of the Saviour's life," the author observes—"*His own tenderness for children,* as shown in the days just preceding His last hour—which has always seemed to us almost the purest gem of the divine poetry of the Bible. 'Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.' From a poem on this subject (which has, like the preceding one of our own, fallen out of notice), we venture to make an extract, as one more gift to *the literature of mother and child.* The following were the concluding lines:"

The eventide
Found Him among his questioners—the same;
Patient and meek as in the morning hour—
And while the Scribes, with His mild answers foiled,
Sat by and reasoned in their hearts, behold
There was a stir in the close multitude,
And voices pleaded to come nigh; and straight,
The crowd divided, and a mother came,
Holding her babe before her, and on Christ
Fixing her moist eyes steadfastly. He turned,
Benignant, as she tremblingly came near;
And the sad earnestness His face had worn
While He disputed with the crafty Scribes,
Was touched with the foreshadowing of a smile.
And, lo! another, and another still,
Led by this sweet encouragement to come,
Pressed where the first had made her trusting way;
And soon, a fair young company they stood—
A band, who (by a lamp of love, new lit
And fed by oil of tenderness from Heaven—
By recognition, instinct as the eye
To know, 'mid clouds, the twinkle of a star—
By mother's love) knew what must holiest be,
And where to bring their children to be blest.
And as Christ looked upon them, where they stood,
And each would lay her infant in His arms,
To see it there, and know that *He had borne,*
Her burden on His bosom, there rose up
Some of the Twelve; and, mindful of the night,
And of the trials of the weary day,
They came between, and bade them to depart,
And trouble not the Master. Then did Christ,
Reproving His disciples, call again
The mothers they had turned from Him away;
And leaning gently tow'rd them as they came,
Tenderly took the babes unto His arms,
And laid his hand upon their foreheads fair,
And blest them, saying: Suffer them to come;
For, in my Father's kingdom, such are they.
Whoso is humble as a little child,
The same is greatest in the courts of heaven.
Spotless is infancy, we fondly feel.
Angels in heaven are like it, He hath said.
Mothers have dreamed the smile upon the lips
Of slumbering babes to be the memory
Of a bright world they come from; and that, here,
'Mid the temptations of this fallen star,
They 'bide the trial for a loftier sphere—
Ever progressing. Fearfully, if so,
Give we, to childhood, guidance for high heaven!
But, be this lofty vision as it may,
Christ blessed them, here. And, oh! if in the hour
Of His first steps to Calvary, and 'mid
The tempters, who, He knew, had thus begun
The wrongs that were to lead Him to the cross,
If here, 'mid weariness and gathering wo,
The heart of Christ turned meltingly to them,
And, for a harsh word to these little ones,
Though uttered but with sheltering care for Him,
He spoke rebukingly to those He loved—
If babes thus pure and priceless were to Christ—
Holy, indeed, the trust to whom they're given!
SACRED ARE THEY!

History of the Holy Bible, from the Creation of the World to the Incarnation of our Lord Jesus Christ. By John Fleetwood, D.D., with numerous plates. New York: Robert Carter & Brothers, 1855.

As observed by the author in the preface to this valuble compendium, in which the labors of scientific men, of travellers, of statesmen, and historians, have been made available, without any superabundance of critical observations, or merely curious reflections, the Old Testament is itself a system of all kinds of knowledge, civil and religious, moral and philosophical, and generally useful for the conduct of human life,—it being the chief repository from which the philosophers and legislators of all ages have drawn the choicest of their observations. The vast body of information comprised in this volume is singularly free from mere conjecture; the results of previous research brought together, not for the setting in full relief of individual opinion, but as illustrative of the great facts of sacred history—such as array the grand procession of events with historic life and historic reality; it is not the labour of the painter, who in a successive series of tableaus would render prominent but one point to which all else must be rendered subordinate, but that of the unambitious and faithful narrator to whom no event, however slight, is without its own significance, or fails to receive its due attention. We meet in the body of the notes with welcome and familiar names, that clustered together make a galaxy of genius, erudition, and worth. Amid this detail, a prominent aim is had in view, a lesson to be learned in the history of men and nations so chequered by events. We quote from the Preface: "The design of religion being to make us wise for eternity, [to give us true notions of God and ourselves, and to point out the path that leads to everlasting felicity, we cannot be too well acquainted with the sacred volume on which it is founded, or too well versed in the history which confirms it. It is certain, that one of the greatest favours God could have conferred on men in a state of misery and ignorance, was to inform them of their duty, and teach them the means of becoming happy: therefore there is nothing more worthy of a reasonable man, and especially of a Christian, than to apply himself to the study of those things which are revealed in the Holy Scriptures, since they were written for this very end." What more interesting, then, than the history of the means by which God has bestowed this,—one of the greatest favours—the History of the Bible—which is thus presented to us in so able, so authentic a manner. The work has never been presented at so moderate a cost; and it has, what indeed is necessary, a map of Palestine.

Polemical Treatise on the Immaculate Conception. By Cardinal Lambruschini; *to which is added a History of the Dogma,* by Father Felix, S. J.; *a Discourse on the Immaculate Conception,* by St. Alphonsus Marie De Liguori; *Letters Apostolic; Cardinal Wiseman's Pastoral on the Declaration of the Dogma at Rome, &c.* New York: D. & J. Sadlier, 1855.

Life of St. Frances of Rome. By Lady Georgiana Fullerton. New York: D. & J. Sadlier, 1855.

These are publications expressly designed for members of the Church of Rome; as such, we have nothing to say against them, but cannot, on the other hand, find much to commend in them. The first, probably, comprises all that can be said in favour of the newly established dogma, and of the recent action in respect to it. Portions of the several papers are highly sentimental; poetry has certainly lent all possible aid to invest the dogma with the haes of imaginary reality and express the splendour of the human pride in which it has been inaugurated. Thus speaks the *Jiornale de Roma:*

Oh! how beautiful it was to see Pius IX. shedding tears of tenderness in crowning his beloved Mother! O precious tears, which the Angels have gathered, and which will sparkle like diamonds upon the crown that the Queen of Angels reserves for the Pontiff who has given her a glory so magnificent! How beautiful were those Cardinals, Archbishops, and Bishops, listening with love to the Decree which proclaimed the greatness of Mary, gathering with respect the words which fell from the lips of the Supreme Pontiff, and which they will go to repeat throughout the universe, to the infidels of China, to the savages of America, and to the far distant isles of Polynesia, in every language, in every empire, in every quarter of the habitable world! O august senate of the Catholic Church, may you be blessed for assisting at so beautiful a festival! May the fatigues of your long voyages, of your long travels, be superabundantly recompensed by the splendor added on this day to the diadem of the Queen of the Church! May they be happy, your faithful people, when they gather from your lips the words which you have gathered yourselves from the infallible lips of the Sovereign Pastor, and that you say to them: "We were there, we have seen, we have heard! That crown which glitters on the brow of our Mother and thine we have helped to place there!" How beautiful it was to see all those Clergy of the inferior ranks of the Hierarchy, uniting themselves with the Bishops to hail the decree, and prepare themselves to go to proclaim it in the most remote places, in the most distant missions, in the pulpits of the greatest cities and the most humble hamlets! And you, Faithful of all ranks, of every sex and condition, who filled the immense church of the Prince of Apostles, have you ever seen a higher expression of Catholic unity? Oh! but it was beautiful! but it was agreeable to the Lord, that innumerable assembly, in which all hearts throbbed like one for love of Mary, in which only one mouth was opened as it were, although all spoke, first to beg light from the Holy Ghost in unison with the Holy Father, the Bishops, and the Clergy, afterward to thank God and salute Mary crowned with the diadem of the Immaculate Conception; for in that consists one of the characteristics the most touching and the most catholic of this admirable *fete!* Scarcely issued from the lips of the Vicar of Christ, the invocation of the Spirit of light and love is found upon all lips, and one might have said that only a single voice, a voice composed of fifty thousand voices, mounted to Heaven. So the "Te Deum" was no sooner intoned by the Supreme Pontiff than it rose throughout the entire basilica, and it was a hymn boundless in thanks and gratitude, an immense, a universal acclamation of the glorious privilege of Mary. A prayer, ardent and unanimous, which the salvos of the artillery and the pealing of the bells of the city carried to Heaven, and deposited at the feet of the Immaculate Virgin.

So much for religious sentimentality. Surely we need not a better illustration of that religious romance and enthusiasm on which the Church of Rome so much relies.

The other volume is allowed to serve as an illustration to the essay on "the miraculous life of the saints," by which it is prefaced, and of which life "supernaturalness" is declared to be an essential feature. The Lady Georgiana would seem to have been inclined to piety from her childhood, and with early inclination to the cloister, interfered with by marriage, she yet proceeds to mortification and works of charity, in which she meets with supernatural temptations and consolations; she becomes witness of the disasters to which the political troubles in Italy, during the XIVth century, gave rise; through famine and plague she labours for the poor and sick, and in the end "an archangel is assigned to her as a visible guardian throughout her life." She institutes a congregation in Rome on the model of that of Mount Olivet of the Benedictine Order, and takes a journey into Asia. The gift of prophecy is claimed for her in respect to political and religious events; and a portion of the book is devoted to the pains and labours with which she built up another congregation, and an account of her death and canonization. The volume is an epitome of sketches that, illustrating the religious life of Italy as developed in the Roman Church, possesses interest for its assumed marvels and miracles, well calculated to excite the enthusiasm of members of that community for which they are designed. The book is certainly graphic, and somewhat pleasing, by the positiveness of tone in which "miracles" are narrated.

The Mercersburg Quarterly Review for April contains six articles of varied interest, viz: Sketches of a Traveller in the East of Europe; an article on "Unended Controversy;" one on the Chemistry of Fire; one on the Moral Quality of Conscientious Error; one on the Nature and Significancy of Ecclesiastical Functions; and a review of Conybeare and Howson's Life of St. Paul,—together with two short notices of books.

LUNATIC LITERATURE.

The Opal for April—"edited by the patients of the State Lunatic Asylum, Utica, New York"—is a number of great interest, and bears additional testimony to the literary talent of its editors, *patients* though they unhappily at present are, but to whose case such occupation, as involving a wholesome exercise of the mind, must on that very account be all the more useful.

This number contains the following notice of a matter with which we ourselves are mixed up:—

Apologetic.—We deeply regret the insertion of the article entitled "Virtue and Piety Man's Highest Interest," in the February number of the *Opal,* which was furnished us as original. We recognized it as an old acquaintance of our school days, but too late to prevent its appearance. Our attention has since been called to it by *The Churchman,* which copied it, and its paternity given also by a *fair* correspondent, for which we feel grateful. We intend to publish *only* original matter, and the exception for once must prove the rule, while we console ourselves that "mistakes will happen in the best regulated families." The like, we trust, will not soon again happen.

We can readily excuse the *Opal.* It was a very venial mistake, altogether, under the circumstances; and we never for a moment supposed that it was done to deceive.

Some of its present fragments are very good, as, for example, the following:—

STEADINESS

Is plain and careful. It is *plain,* because it is very easy to be careful if we please. It is *careful,* because whatever is important enough to be made very plain ought to be done very well, for the sake of the affinities, providences, incidents, particulars, and organizations and systems with which it is connected.

Steadiness is very important for the best purposes of society and government. There is a world of reasons for this. If things are not looked at, and sufficiently observed with a steady and practiced eye, public and private safety will not be adequately assured. Much will yield to the suggestions of steadiness that would be more unfavourably affected by a less propitious influence. Railroads, steamboats, telegraphs, and many other inventions and improvements, need the best aids of steadiness. Whatever is valuable needs this protection. Whatever is beautiful needs it; and whatever is good and great and innocent. Happiness needs it, and prosperity; and it is the right of adversity and misfortune.

It might have included religious faith and profession, in which, indeed, more than in anything else, *steadiness* is essential. The following, too, is good as far as it goes:—

AFFLICTION

Springeth not from the ground, for God does not willingly afflict nor grieve the children of men. Hence we should best culture our tastes and dispositions; and for this purpose we all need that liberal wisdom which He alone can give, in order that our own loves may not conflict with the prescriptions of those whose power, votes, and wishes, we are interested and obliged thankfully, politely, and courteously to respect. With this caution, refinement will not seem invidious, and our enjoyments will be consistent with the best and greatest improvement, and philanthropy. Taste and order have regular moral proportion and character, no less than mental fitness, and physical adaptation and beauty. As we do not see the grass grow, so we do not see the mind at work, nor see it grow. We have a peculiar feeling on this subject, however. We need an abundance of all things,—with a happy sense of their value,—and not too much; and then beauty will flourish; but a flood would drown, and we are promised that it shall not occur.

As a specimen, not so much of *poetry* itself, as of the *poetic simplicity* which characterizes the minds of some of its contributors, we may adduce the following:—

THE PRETTY PICTURES:

WRITTEN FOR MY LITTLE GIRL TO SPEAK AT SCHOOL.

I am a little peasant girl;
My father 's very poor;
No rich and handsome things have we—
No carpet on our floor;

And yet, this morning, when I woke,
I saw, to my surprise,
Four pretty pictures in my room,
Alike in shape and size.

The first was of a lake so clear,
With woods encircled round,
Through which there sprang a frighten'd deer,
Pursued by many a hound.

The second is a quiet stream,
Which through a valley winds;
Tall trees and shrubs are on the brink,
And flowers of various kinds.

The next a little hamlet seems,
With its neat church and spire;
Behind it hills and mountains rise
Up to the clouds and higher.

The last is a vast waterfall,
Which a broad lake supplies;
Masses of water tumble down,
And clouds of spray arise.

These pictures all will fade away—
I know it to my sorrow;
But mother says she thinks I'll have
Four other ones to-morrow.

Who gives them to me, do you ask?
And how much do they cost?
The giver I have never seen,
The painter is—JACK FROST.

There is, then, a great deal to interest in this periodical; and one's appreciation of its merits cannot but be enhanced by a recollection of the circumstances under which it is produced.

CLERGY RESERVES IN CANADA.—We regret to see, on the reconsideration of the Commutation clause of the late act in the Canadian Legislature, such violent prejudices manifested against the Church, on purely political grounds. The clergy reserves having been invaded, it is now sought to interfere with special prerogatives of the Church; there plainly existing a party of violent Radicals, who will be satisfied with nothing short of confiscation. Mere commutation, the last act of equity in legislative power after the act of robbery, by which possessions of the Church secured by the most solemn obligations, and held by a tenure, the validity of which was never impugned, is sought to be denied. Whatever success, or whatever failure awaits the combinations thus effected, the Church will stand, assured of ever progressive strength and prosperity; yet that her material means of extension should be thus curtailed must constitute a subject of lasting regret to those accustomed to walk round the walls of Zion, and to tell her bulwarks.

Growth of American Cities.—The rapid increase of the various cities of the Union, when compared with the slower progress of the most densely populated capitals of the European continent, is beginning to excite the wonder of foreign writers. From late French papers we translate the following statement of the comparative development during the last thirty years. The growth of Charleston was 73 per cent., Savannah 102, Baltimore 169, Philadelphia 198, Boston 221, New York 316, New Orleans 328, Louisville 976, Cincinnati 1097; the city of Paris meanwhile has only gained 47 per cent., London 91, and Berlin 134—the last mentioned, it will be seen, being the only one which shows any respectable approach to the American ratio of increase. As to the French capital, to be sure it is already vast enough to put everything but *embellishment* aside, and her extraordinary strides in this direction are well enough known. The imperial government has done and is still doing wonders in hastening these improvements, but it must not be forgotten how much has been accomplished under previous rule in magnificent and useful works. We may be growing more slowly, but certainly not less wisely. Returning to the American continent we find the native and foreign population distributed in the following manner:

	Natives.	Foreigners.
Baltimore	130,491	35,492
Boston	88,948	46,677
Charleston	17,809	4,643
Chicago	13,693	15,682
Cincinnati	60,558	54,541
New Orleans	50,470	48,601
New York	277,752	235,733

We find also that New Orleans, which in 1840 was the third city of the Union, and stood next after New York and Philadelphia, is now in the fifth rank—having seen both Baltimore and Cincinnati take precedence of her—while, as a whole, the Southern cities are fast losing ground before the more rapid march of those of both North and West. American statistics must truly be an interesting study to observers beyond the ocean, and an occasional summary of this kind cannot be uninstructive. Our own embellishments will come in good time. To-day we fell our trees and build; we soon enough shall begin to demolish, straighten, and plant, since we seldom build so thoroughly as to make such a step wasteful.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30–1y

NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious?* Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a routine of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally*; after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty,' who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone.*

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air.* The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be cured, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

Persons who visit the city, and are under personal medical attention, are charged $30 *per month. Examination of Lungs with Chart showing their condition,* $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

m22–7teow.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12-1y

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m8-1y

ADVERTISEMENTS.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of

CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions.*
Mohair Plush and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule*, or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked*, or *made into Cushions.*
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22–3m.

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E BERRIAN.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

SCHOOLS.

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida county, New York. The Summer Term of this institution commences on the first Monday in May. Circulars can be obtained from Rev. Dr. Hawks, Calvary Church, Thomas Addis Emmet, Esq., 45 William street, or from Dr. Amos Miller, No. 6 Boorman Place, West Thirty-third street, where the Principal, S. S. NORTON, A.M., may be personally consulted. Circulars also of the VAN EPP'S INSTITUTEF OR YOUNG LADIES, at Vernon, can be obtained at the above places, and an interview with the Principal had.
a12-3t$

BURLINGTON COLLEGE.—The Eighteenth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James), at 6 o'clock, P.M. Punctual attendance is required, that recitations may be held in all the Classes and Forms on the following day. The peculiar character of the College makes it necessary to limit admission to it, to boys who are not more than fifteen years of age, that they may pass through one or more of the Forms, preparatory to the Collegiate Classes. The Annual Commencement is on the 29th of September (St. Michael and All Angels). Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

ST. MARY'S HALL.—The Thirty-eighth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James). Punctual attendance is required, that recitations may be held in all the Classes on the following day. Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ORANGE COLLEGIATE INSTITUTE, N. J.—CHURCH BOARDING SCHOOL FOR YOUNG GENTLEMEN.—This Institute proposes to give a complete and thorough course of English and Classical Education, in the shortest possible time. That its discipline may be most salutary, and its instruction critical and practical, there will be an average of one teacher to every twelve pupils, who will share alike as to the amount of time of instruction with the Rector and his associates, and be required to make every recitation perfect.

Vocal Music will assume an important feature in the course of study.

The next Session will commence on Monday, April 30th.

Terms, per Summer Session of five months (board and tuition) $100. Extras, per quarter: Modern Languages (each), $5. Piano, $15. Drawing and Painting from $5 to $10.

I. D. BERRY, Rector. Mr. Henry Lincoln, Teacher of Music and Piano. Monsieur E. Carmont, Teacher of French Language.

☞ Circulars, with references, will be sent when desired. a5-5t

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

SELECT BOARDING SCHOOL FOR BOYS, Westchester, Westchester county, New York. Number limited to twenty. T. B. HARRINGTON, A M, Principal and Proprietor. B. T. Harrington, A.B., Vice Principal. J. Zaippfel, Teacher of Modern Languages and Music. This school has been in successful operation six years. It is situated in a most healthful and beautiful region of the State, twelve miles from New York, and is easy of access by cars from the City Hall every hour during the day. No efforts are spared to give thorough instruction in the English and Classical departments, modern languages and music, to guard carefully the morals of the pupils, and provide for them a happy home. How far success attends these efforts, is cheerfully left for the patrons to say.

For further particulars see Circulars at Messrs. Stanford & Swords, 637 Broadway, S. H. Foster, 41 Broad street, or address T. B. Harrington, Westchester, New York, stating time and place for a personal interview.

PATRONS:

Rev. C. D. Jackson, Rector of St. Peter's Church, Westchester; Messrs. R. R. Morris, Wm. C. Maitland, Daniel M. Edgar, Edward Haight, Westchester; Messrs. S. H. Foster, Wm. J. Staples, Bradish Johnson, Jacob Reese, H. A. Stone, Joseph Foulke, Emanuel Burckle, Henry Munro, Wm. A. Bayley, N. P. Bailey, G. S. Bedford, M.D., Oliver Slate, F. P. Sage, Wm. Watson, Wm. M. Evarts, New York city. a5 tf

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMmer Term begins April 26. A limited number of pupils is received into the family of the Principal, at Sixty-five dollars per Session of fourteen weeks, for board, tuition, &c. Catalogues and full information may be had of Messrs. Stanford & Swords, 637 Broadway.
Address the Rev. EDWARD BALLARD, Principal.
Cheshire, Conn., March 27, 1855. a5-4t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German

Summer Session will commence on the first Monday in May.
Circulars can be obtained at this office. m29-5t$

FAMILY BOARDING SCHOOL FOR BOYS, AT Yonkers, New York; number limited to twenty. The Summer Term of the Locust Hill School will commence on Monday the 30th of April. G. W. FRANCIS, A.M.
Yonkers, March, 1855. m29-4t$

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.

The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A.
m22 7t

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A, Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.

The above institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.

The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to
m22-6t MRS. MILLETT, 308 Broome street.

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. Westermann & Co., booksellers, 290 Broadway, New York.
Jared Reid, Jr.,
Ferdinand Hoffman.

References.—The Rev Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 24th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7–1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.
Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30–1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9–1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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George B. Drane, Surveyor. my20–1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

This is the Oldest American Mutual Life Insurance Company, and one of the most successful.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

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Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

Edward H. Parker, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
John Hopper, Attorney and Agent for New York. a5-eow6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.
John Johnson, B. M. Johnson, } 111 East 18th street, N. Y.
sep23–1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

PIANOS AND MUSIC.

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,
my13–1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1–1y HENRY ERBEN, 172 Centre street, N. Y.

FURNITURE.

NEW LOCATION—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **335** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

WANTS.

FURNISHED HOUSE, OR COTTAGE, WANTED, in Brooklyn, or the upper part of New York, or neighbourhood, for a quiet family of four persons. Address, R. C., box 1603, post-office, New York.

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle, second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty-seventh street. Will be rented for one or more years. m22-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper, likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand; Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods je3–1y

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.
Second Vice President—Wm. W. Russell, 275 Pearl street.
Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.
Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counsellor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

For The Churchman.

SUPPLICATION.

Dear gracious Lord, if that Thy pain
Doth make me well, if that I braid
Thorns only, let my hands be laid
One on another—not in vain
Would I be dressed, Lord, in the beauteous clay
Which Thou hast put away.

I have been too much used, I know,
To tell my needs in fretful words;
The clamouring of the silly birds,
Impatient for their wings to grow,
Have Thy forgiveness: O, my sweetest Lord,
The like to me accord.

Of grace, as much as will complete
Thy will in me, I pray Thee for:
Even as a rose shut in a drawer,
That maketh all about it sweet,
I would be, rather than the cedar fine—
Help me, my Lord divine.

Fill Thou my heart with love, as full
As any lily in the rain;
Meekly unteach me to complain,
And make my scarlet sins as wool;
Yea, wash me, even with sorrows, clean and fair
As lightnings do the air.

—ALICE CARY.

ECCLESIOLOGICAL SOCIETY.

The regular quarterly meeting of the New York Ecclesiological Society was held on Monday evening the 16th inst., at the Sunday School room of St. Paul's chapel. The report of the Executive Committee was read, and suggested the following resolutions, which were afterward passed, subject to a final vote at the Anniversary meeting in May:

1st. That the forthcoming volume of Transactions (to consist of papers on the Cathedral system), be the last of the Society's publications; the necessity for such publications no longer existing.

2d. That it is expedient to adopt a modification of the Society, so that the Provisional Bishop shall be *ex-officio* the head. The present Society to form an artistic committee—a regular organized Church building society—with the Bishop at its head.

3d. In case the last provision should not be carried out, that the Society organize itself into a self-perpetuating artistic committee, to meet at least quarterly for conversation on ecclesiological subjects.

After the reading of the Report, a paper on the Cathedral system was read by the Rev. Mr. Hopkins:

He said that every Bishop should have his See, which should be the chief city in the diocese over which he presided. Here, of course, was the cathedral, and the proper place for the meetings of Conventions, &c. The Bishop and clergy (of the cathedral) should live together, eating at the same table, and living a common life. By this means a house would be provided for the country clergy who should visit the Bishop, and a closer bond of union and intercourse established between the Bishop and his clergy. It might be objected that the clergy generally being married men, this arrangement would not work; but this need not be a very great obstacle; if the clergy must marry, their wives could act as the housekeepers. The Eastern Church required that the Bishops should be widowers or unmarried men. The Scripture says that it is not good for man to be alone, and Bisops are no exception to the rule. They too need an help-*meet* for them, and what better help-meet can they have than a band of young, unmarried, self-denying priests and deacons.

There should also be schools: a Theological training school attached to the cathedral; a boys' school, to furnish choristers, (boys' voices only being proper for Church music), and to prepare them for the ministry; and a girls' school, to make good clergymen's wives. Then we should have a cathedral like that of St. Basil in the East, with Bishops and Priests living together in holy harmony. It would also be a real centre for the organized and missionary labours of the diocese, and a modified form of itinerancy might be adopted, which would relieve the country clergy, and give the Church health and life. If it should be objected that the dioceses are too large—and they are—let them be broken up. The way has been opened by county convocations, and the Church is gradually growing up to the cathedral system of the Primitive Church. No diocese should be more than forty miles long. There need be no revolution of any kind, no alteration of canons, nothing is wanted but action.

The Rev. the President stated that the volume of Transactions about to be issued, would contain this and other articles on the cathedral system, illustrated by drawings and designs. He also stated the Provisional Bishop was favourable to the idea, and ready to take the head of the Society for the purpose of carrying it out.

After the miscellaneous business, some very fine specimens of the Society's work in Church plate were exhibited, consisting of two chalices and an alms-basin for Trinity chapel; a memorial chalice made from the silver of a faithful deacon of the Church, —now at rest in Paradise—which is to be presented by his widow to some Western institution; also several pieces for the diocese of Ohio. The massive alms-basin for Trinity Chapel is truly a fine piece of workmanship; the entrance of our Lord into Jerusalem is wrought in *bas* relief, and around the border is the inscription, "Hosanna to him who cometh in the name of the Lord," &c. The chalices were splendid specimens of workmanship. The base of each chalice is divided into six enameled sides; on three are the symbols of the Holy Trinity, on the other three symbols of the chapels of Trinity, except *Trinity Chapel*. Mr. Hopkins said that he had tried to get them to give it a proper name, but as they would not, he was obliged to substitute the red cross of St. George, as St. George's, Beekman street, was formerly and is now, virtually, a chapel of Trinity.

The Society then adjourned till the Anniversary meeting on Monday, May 28th, at St. John's Sunday School room.

BROOKLYN HORTICULTURAL SOCIETY.—The Spring Exhibition of this vigorous young society was held at the Athenæum on Wednesday and Thursday last. Their room is well adapted to their purposes, being light and well ventilated. The exhibition consisted of Plants, Flowers, and Vegetables; the last, however, being few in number, owing to the earliness of the season. The plants and flowers, however, were exhibited in large numbers, there being sufficient to give the room the aspect of being filled, but not crowded. The leading plants in bloom were Azalias. Some of the specimens gave evidence of having been skillfully grown; some were very large; and some were not well furnished plants; but nearly all were literally covered with a mass of the most brilliant bloom. There are few plants which present so gay an appearance when in bloom, as the Azalia. The Camillia is more beautiful, the Rose more lovely, and the Rhododendron more imposing; but neither presents such a profuse mass of brilliant colouring as the Azalia. The Azalias and some specimens of Rhododendron in bloom, gave the room a lively and animated appearance. The season was almost too late for Camillias; yet, there were some fine plants exhibited; and we do not remember when we have seen better blooms of Binneyi, Sarah Frost, and Alexina. There were others well bloomed, but none so perfect as those just named. The next feature, was the Pelargonium. Of this beautiful plant there were some well-grown specimens, furnished with a good bloom. It was rather too early, for this plant. Tropolum tricolorum, Jarattii, and others, trained to wire in the form of vases, &c., made a charming appearance. We observed a very fine specimen of Blitia Tankervillae, with its unique and handsome flowers.

The Rev. Dr. Vinton, in compliance with an urgent request from the Committee, previously conveyed, addressed the large assembly present.

"Never have I so felt," he remarked, "that 'the lines have fallen to me in pleasant places; yea I have a goodly heritage,' with more thankfulness, than when I contemplated the joy in store for me, and for you, and for your children, and for their children, in the charming prospect of a beauteous spot of earth, where shall be concentred, as into a brilliant focus, that radiant smile of God, which illuminates the globe, and where the tastes, the hearts, the souls of men shall be influenced within the intensity of the rays in such wise, as to carry away upon their spirit, as did Moses upon his face, some shining tokens of a nearer approach to the presence of the Deity. Lord Bacon begins his essay on gardening, by saying, 'God Almighty planted a garden.' There is something of the sublime in this thought. It is a wondrous text, full of grateful suggestions, of pleasing associations. The bible begins with man in a garden, in Paradise, the Persian word for garden. The employment of his life of innocence was appointed to 'dress it and to keep it.' So also the Bible leaves man, enjoying the beatitude of redemption in a garden. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.' Rev. 2c. 7v. And the chief work of atonement by our Redeemer was wrought out in a garden of Gethsemane. And the "place where He was crucified there was a garden; and in the garden a new Sepulchre wherein was man never yet laid.' St. John, 20c. 41v. And from the garden where He suffered for our sakes His soul was translated into the Paradise, where remaineth the rest of the people of God.' For he said to the penitent thief upon the cross, "This day thou shalt be with me in Paradise.' St. Luke, 23c. 43v. Thus was the golden thread of the Divine will, from the creation, along the dark fore-ground of human redemption, upward to the realms of holiness and bliss, indicating a garden, whether literal or metaphorical, to be the place or the symbol of God's love manifest, and of the happiness which God designed for mankind. Hence the dignity of the present undertaking! And let me tell the three noble men, whom all of us to-night feel proud to claim as our fellow citizens of Brooklyn, that they, in *consecrating* (I use the sacred word deliberately) consecrating a part of their estate, their heritage from God, to the purposes of a Horticultural Garden, are doing a pious work, and have likewise won the wreath of our encomiums as benefactors of their race and country. For to plant a garden in the midst of a great city; to allure men away from dollars and cents to trees and shrubs and flowers, is to deliver them, in some measure from covetousness and sensuality, and to lead them, by the senses, into super sensual communion with nature, and thence up to God in nature. And to show you man's innate, unconscious acquiescence with the divine mind respecting a garden, consider that a *garden is the last thing* which a man makes, and a *conservatory of flowers is esteemed the best thing in his garden.* He will toil and grow rich. He will build him a house and furnish its chambers and provide his larder. And then he lays out a garden and constructs a green house. There he stops. He can go no further. The utmost of human skill and taste is spent. He has reached so near perfection as man can go. And why? Because his instruments are perfect. His instruments, what are they? *His mind and vegetable life;* both powers of nature, *immediately* applied, without intervention of secondary contrivances, these two conjoin to produce a garden; that is, God is working, not man. So that a garden is the last, the best, the highest and most perfect of your possessions, because God plants it, waters it, tills it, cultivates and cherishes it. Hence, the dignity of horticulture consists not so much in educating flowers by man, as in man's being educated by the flowers. Man is not merely the agent who is acting on the passive creatures of the field; but these are agents in God's hand most active and most potential in acting on man. Here we develope a pleasing subject, "*the agency of flowers in educating the manhood in us.*"

In another portion of this eloquent address, he remarked that—

The practical florist, who perfects the culture of the Rose, or increases the varieties of the Tulip, and that gardener who adds to our stores new fruits and esculent vegetables, we hold to be a benefactor; for he approaches the great Creator's bounty, that diversifies the earth with almost a waste of beauty and a wealth of provender. And he who imports from foreign climes the plants indigenous there, to mingle, as exotics, with our native-born Americans, deserves well of his country, and may be assured of no animosity except from them who are Know Nothings. "For many of the common flowers that now glorify our gardens were, for a long time, aliens among us, children of the remotest East. They have come to us by a second migration, from England and Northern Europe; but their homes are far distant under the rising sun." For these domestic sources of blessing and enjoyment we are indebted to men who looking for no other reward than the jewelled consciousness of a generous act, laboured with the soil to make it fit for the plants, and with the plants to make them delight in the soil.

After enumeration of the names of the munificent donors to this Society, and of its founders, prominent among whom were Degraw, Mead, Hunt, Langley, and Kent, and of the advantages to be anticipated from the influence of the Society on general taste, this address, beautiful, varied, and expressive, as its own subject, was thus concluded:—

Citizens of Brooklyn! To be enrolled among such names of nature's noblemen with a heraldry emblazoned with the imperishable colours that nature mixes in "her grand pallette," is to win an escutcheon of unrivalled worth and splendor and dignity.

Let this night of the inauguration of the Horticultural Garden, ever be the anniversary of the successful enterprise that year after year, shall bless more and more, the young and the aged, the rich and the poor, young men and maidens, old men and children, parents and friends, to the last generation.

NOTES AND COMMENTS.

CHRISTIAN DISUNION.—What a contradiction in terms is not this? *Disunion* among those who yet all profess a religion, one of the essences of which is its *unity*—those who will yet tell you, that there is "One Lord, one Faith, one Baptism,"—the plain and reasonable inference from all which is, that so ought there to be preserved a *oneness* to accord with such a principle. We have been led into this reflection by the following anecdote which some of our secular contemporaries, we see, have copied from an English paper:—

"A friend of ours met his neighbour's coachman looking remarkably facetious, on a Monday morning. As the man touched his hat he said to him:—'Well, John, what has happened to make you look so pleasant to-day?' 'Why, Sir?' was the reply, 'what do you think?—We are a pretty lot at our house, that we are. I started with five of us in the old carriage yesterday morning. First of all, I drove the young mistress to the Church, and then old master to the Wesleyans; next I took young master, to the Romans; my wife went to the Ranters; and when I had put up the horse, I took a turn myself with the Calvinists.' We certainly did laugh outright at hearing the account of this 'happy family.' The rainbow is nothing to it."

Here, then, is an apt illustration of the working of that schismatic element, under the operation of which so many thousands around us, good easy christians all, are content to live and die.

CHORISTERS.—It is remarked in the *Musical Gazette*, that

The boys of the cathedrals are often shamefully oppressed. It is a pitiable sight to see one of them, with tears in his eyes, trying hard to execute some awkward passage, while the presiding "Mus. Doc." holds over him *in terrorem* a ruler or a music-book. Yet this is far from uncommon. We know an instance in which the organist dealt severe blows on the head with the church-key.

The above is quoted, it appears, from a recent work on Church choirs—whether English or not, is not said; but we are glad to know that within the last few years a great improvement has taken place in the treatment of choir boys. One of the priests in her Majesty's Chapel Royal has the boys of that establishment under his own immediate charge, affording them every instruction and care; and generally, we now find, provision is made for their education as well as for their clothing and board, with a view to the qualifying them to occupy superior positions on their retirement from the service of the Church.

FORMALITY OF A LITURGY.—Our respected contemporary of the *Calendar* makes some truthful remarks, under this head, on the character of our Divine Service. We must take exception, however, to his idea about the word *said*, as used in describing the saying of the prayers of the Church Service; for they are, or ought to be, *said*—not, as is admitted, *read*, and the term *offered*, which he prefers, is, in the sense in which it is employed, synonymous with *said*. The whole Service is, to "*offer* the sacrifice of prayer and praise," *saying* the prayers being a part of that *offering*, *singing* the praise another part. Doubtless, as our contemporary well observes, "we ought in justice to ourselves, and for the proper understanding of others, to be careful what language we employ in describing the Service. If we do not wish people to consider us formalists, we must not describe ourselves as such, nor employ language which seems to imply it. The difficulty in this case seems to have arisen from the attempt to describe a sacerdotal act, in language of an unsacerdotal character." This is all true; and, unhappily, it is as true, in too many cases, of the mode of doing, as it is of the ordinary way in which what is done is described. Would that our Services were, generally speaking, really and truly "an offering of the sacrifice of prayer and praise," and one in which all the people, as well as their priests, took their allotted parts. Then, but not till then, should we see words so often sung more frequently realized—

"Lord, how delightful 'tis to see,
A whole assembly worship Thee."

ECCLESIASTICAL ORGANIZATION IN AUSTRALIA.—As well remarked by a Canadian contemporary, there is no lack of variety at this time in respect to the progress of the Church on the very outskirts of Christendom. We have had this remark recalled, in glancing at church affairs in the Metropolitan Diocese of Australia. At last advices, the newly appointed Bishop was daily expected; and it was trusted that some good and efficient men would be found to have accompanied him. For more than two years the diocese had been deprived of Episcopal services, and through the disqualification of many clergy from ill health and other causes, population in its increase had no proportionable or adequate ministerial supply. In this extremity the Church is looking to recruit the ranks of the Clergy at large, the *Colonial Church Chronicle* informs us:—

"An act to incorporate St. Paul's College is now going through the Legislative Council, and another for the endowment of colleges affiliated to the Sydney University, is also in progress. The Legislature has also proposed a grant of £20,000 for building purposes, for each College, to meet an equal amount from the contributors to the College—so that there is now some hope of having the means provided of securing for our young men a sound, religious, and intellectual training for the higher pursuits of life. The Church of England is likely to be the first in the field.... The Legislative Council have entered upon the question of clergymen's stipends, and a select committee has elicited the fact that some of the clergy of the Church of England have been enduring great privations in consequence of the utter inadequacy of their incomes during these very dear times. The Council has voted a sum of £6,500, to enable the Government to grant £50 a-year extra to married and £25 to single men, on its being duly certified by the 'head of the denomination' that a like sum has been contributed by the laity. This will do something for the present emergency, but the whole system wants full consideration; and it is satisfactory to know that the laity are for the most part quite alive to the necessity of doing something, and only want direction from some wise and able Bishop to do what is required of them. It is one of the results which will come of the commencement of synodical action and proper ecclesiastical organization..... Only let us get a good system of corporate action and a well-considered church constitution, and I should have no fear for the effect of our being thrown on self-support."

CONFIRMATION.—An address on Confirmation to those desiring to receive that rite, by the Rev. J. H. Ingraham, Rector of St. John's Free Church, Mobile, and which has been published, contains the following impressive instruction:

Confirmation looks in two directions; backward, to your infant baptism, and forward to the Lord's Table. It seals the former and entitles you to the latter. Confirmation has no meaning, if it does not unite both Sacraments *in the person* to be confirmed. Confirmation looks to the Holy Communion, and demands this sacrament as its immediate end. Though not in itself a sacrament, Confirmation *unites* the sacraments. Confirmation with Baptism only before it, is as an imperfect coin, with but one face only impressed upon one of its sides, and is not current; true Confirmation has the impress of *both* the Sacraments—is the gold on which is stamped both the Font and the Altar.

THE "NUNNERY COMMITTEE."—The appointment of a committee by the Legislature of Massachusetts, to investigate the action of a committee some short time since appointed "to examine into Theological Seminaries, Boarding Schools, Academies, Nunneries, and Convents," under which comprehensive designation but a single aim would appear to have been had in view, the inquisitorial powers thus granted having been at once directed to a reported nunnery in Roxbury, has resulted in some rather pictorial "views of the interior," on the occasion of the visit, on the testimony of the witnesses summoned. The examination by themselves of their own committee has been forced upon the Legislature by the indignation the act of the judicial visitors excited in and about Boston. The chief witness is the Lady Superior, Marie Aloysius, who presented, on the occasion, a written statement, signed by herself and four of the Sisters. This statement affirms that she with the other teachers were comparative strangers in the Commonwealth, having resided but one year, and as having been constantly engaged in their avocation of teachers, unfamiliar with its laws and usages. This prefatory statement, with the major portion of the whole affidavit, is both satiric and ironic, and discovers to us the practiced hand of Bishop Fitzpatrick. It is affirmed that the institution held no nuns; that it was no nunnery in any sense. They had, indeed, daily service in the forms of their Church, but made the inculcation of their belief no part of their instruction. Yet it is in the testimony that they have charge in their house of twelve female pupils; but as a set-off to this fact, which had awakened the prejudice in which the investigation originated, they have in Roxbury a free charity school, which two hundred children of any religious faith may enter. The sudden appearance of the Legislative committee without notice, the rigorous examination instituted, even to "the lifting up of a sink cover," and their sudden intrusion, first on a sister performing her devotions, and on a pupil who was ill, and the door of whose room was necessarily opened, are quietly commented on, rather with the air of a person of good fashion rebuking a violation of its proper etiquette, than with any vindictive spirit of denunciation. There prevails throughout this statement a quiet, suppressed delight that the intrusionists are being brought to account, and in fact several instances of indecorum are given, such as familiarity with the Superior, the handling the rosary of a Sister, the forcing a way into the chapel irrespective of the devotion there being carried on, the unheeding of the annoyance occasioned by their prying, the looking at one of the young girls in bed, and the endeavour of one gentleman to make an appointment with a pupil for the sake of some pleasant conversation. One of the committee declared "he had formerly been a Catholic," but had left that Church to which he hoped to return, and desired to know when he could see her and have a pleasant conversation; but as the vows of the sisterhood confine their efforts to the teaching of young ladies, no appointment could be made for the purpose desired. The entrance to the chapel was considered, under the circumstances, quite rude; the sister at devotion was startled; the room was filled with the men, so that the Superior did not enter; 18 or 19 persons might be seated in the room; there was loud talk indulged in, which shocked the feelings of the inmates of the house who witnessed it. The sister who was at her devotions in the small room fitted up as a chapel, not having been notified of the presence of the committee, until they entered there, was somewhat agitated, and endeavoured to leave the room by a door which happened to be locked, when one of the committee laid his hand on her shoulder and desired her to answer certain questions, which she did for a few moments, but declined further conversation in that place, when he followed her into the entry and continued the questions, taking in his hand the rosary suspended from her bosom, in a manner more familiar than she had ever been accustomed to. According to this statement, no opposition would appear to have been made. It was the wish of the Superior to go with the committee, and to point out the various rooms, and to explain their purposes; but as the number was so large and the house is not a spacious one, some of the gentlemen appeared to make their investigations without her assistance. It will be some time before we have the Legislative report on this legislative misconduct. The effect will be to quash the committee, and render the provisions of the statute on which the committee was appointed, nugatory.

The Right and Responsibility of Private Judgment.

It has been well observed that every one of the fundamental faculties of the mind contains in itself a faulty disposition and pernicious germ of a special and precise form of scientific error, liable to establish and fully develope itself in its appropriate domain, and which, when circumstances are favourable, is matured and shaped into a system of falsehood. The history of the human mind, its aberrations in respect to religious truth, to the extent even of altering the religious character of that truth, are all illustrative of the errors peculiar to reason, and which in its domain spring up almost indigenously. The reason itself gives indeed a logical connection of ideas, according to the laws of logical necessity, but building exclusively on its own foundation, seeking only for a mathematical mode of demonstration, it errs at its very commencement, and at each induction is carried but the further downward. Thus acting, its assumptions will be premature, the sphere of its action narrowed to mere points, and these on the verge of the great sphere of truth. It will exhibit the rigor of certainty, but lack the principle of actual reality. Its force is to be admitted, but not as entirely absolute. And as its highest application is in respect to religion, so the greater the need in this of the highest and purest perception; so as to escape perversion by undue restriction. It is the error of the Roman Church both to limit and obscure the object of the spirit's perception, and leave its adherents no choice but to reason within a given limit that leads inevitably to the one conclusion. The obscurity thus induced in respect to abstract doctrines reminds us in course of argument, and in respect to the end for which it is produced, to that of the cuttle fish which in the act of escaping from observance, throws around itself a turbid humor, in the midst of which it disappears. In meeting Romanistic views, there is need of seizing at once on elemental truth, and from very variance of truth with error, noting the combined motives and the precise process of mind by which the views of members or advocates of that communion are evoked. Having no other mode of getting at the truth than by this absolute, and rigorous, and confined procedure, aided by the operating motives in their own hearts, Romanists virtually acknowledge their own insufficiency and impotence, and by the light of that science which is the truth of revelation, we learn in the very expression given to Romanistic doctrines, the course of that mental action by which the truth is but partially expressed, wrongly qualified or wholly evaded. No truth can be reached, or when reached made available, without the predominating love of God. All abstract doctrines irrespective of or but partially connected with this truth, in regard to the determining the true Church will always bear the stamp of human dispositions. Eminently illustrative of this point was the discourse of the Bishop of New York last Sunday morning in the Church of St. George the Martyr.

We have been led to these remarks, however, by a tract issued by the venerable Bishop of Delaware on the Right and Responsibility of Private Judgment, who, in the course of his argument, exhibits in contradistinction to what human perversity would attach to it, elemental truth as discerned not by mere reason, but by virtue of the love of God acting and predominating in the heart. In disparaging the Romanistic application of reason, we have not denied its right province. What is built on mere reason without reference to a higher source, must, for conviction of error, be met and vanquished on its own grounds; there must be taken into account, and fairly dealt with by special issues, the mental condition and self-willed perversion by which the error has been originated, and by which it is sustained. As the Bishop remarks:

"In such debate they make use, with much cogency of the *argumentum ad hominem*. They could confidently meet the Romanist on his own battle ground, and vanquish him with his own weapons. In answer to his own high pretensions to antiquity and catholicity, they very naturally and stringently made evident the novelty of his errors. Their adversary would not submit to that, which they claimed to be the sufficient arbiter of doctrine and dispute, the word of God. It availed nothing to bring forward holy writ. His claim of Church interpretation being binding upon every conscience, steeled him against proofs drawn from the sacred text. The Reformers, therefore, and those who have subsequently argued the same points, were not backward in showing the real hollowness of the Romish claims.—They could, and did refute them from Fathers and Councils; but, in so doing, they never abandoned their great principle, that the word of God is the true standard whereby questions of doctrine are to be settled. Thus Jewell's memorable challenge at Paul's cross, 'If any learned men that be alive, be able to bring any one sufficient sentence out of any old catholic doctor, or father, or general council, or Holy Scripture, or any one example in the primitive Church during the first six hundred years, whereby it may be clearly and plainly proved, that there was at any time private masses, &c.,' (enumerating twenty-seven Popish errors,) 'I shall then be content to hold and subscribe.' This, as appears from the whole tenor of Jewell's writings, was no admission on his part that, to such authority, if adduced, implicit submisssion was due. Even the most thorough maintainer of the interpretation of the ancient Church would not be willing to take one Father's dictum as conclusive upon any of these twenty-seven points."

Luther, Melancthon, with all other Reformers, too, had their own individual defects, which influenced their own interpretation of the Scriptures, and their expositions of the truth. The first named had more of the love of executing or carrying out what he believed true than of the inherent absolute truth, which exists only in the love of God, conscience bearing witness. Calvin being more conceited in his opinions, looked more to ideal distinctions, and mental and religious doctrines to be defined in dogmas, than to the practical organic development of religion. With the Apostles we find the predominant dispositions of each one displayed in teaching and writing, exhibiting a difference of heart and mind, though these in all were sanctified.

Romanism must be of necessity despotic and tyrannical. We are instructed that the incipient act in order to a knowledge of religion is to examine our own hearts, for it is only by a spiritual reception of the truth that we attain to a knowledge of what is inspired: "Whereas we cannot understand the Scriptures," says Jewell in his Apology, as quoted by the Bishop of Delaware, "without tradition; the ancient Father Irenæus saith, this is one special mark whereby we may know an heretic." "To confute," adds the author of this tract, "an adversary from the mouth of his own witnesses, to profess a willingness, after having ascertained what they testify, to abide by their testimony, is a widely different thing from recognizing these witnesses as the only proper and valid tribunal for determination of the matter in dispute." The heart within the sanctified man will always testify to agreement that brings conviction, and moulded to the love of God, the interpretation of Scripture will be in consistency as well with himself as with God. It is by the appeal of one's own individual conscience to self consciousness that the truth is ascertained and apprehended. And what, we ask, is the value or import of submission to the Church, if its doctrines be not received as the truth, the whole truth, and nothing but the truth. Another writer quoted by the Right Rev. Prelate remarks:—

"It is their doctrine .... if any controversy arise concerning the meaning of those Scriptures which *she* hath determined to be canonical, concerning the meaning, or use of those traditions which *she* hath acknowledged to be authentic, no private man may take upon him absolutely to believe this or that to be the meaning of either, but with submission of his *judgment* to the Church's *sentence*. And this, as I have elsewhere showed at large, is not only to make the authority of the Church to be above the authority of the Scriptures, but utterly to nullify the authority of the Scriptures (we might also add that of the Church), save only so far as they may serve as a table or footstool to support or hold up the authority of the Church or the Pope."

And thus Bishop Hall:—

"Our question is, whether the Scripture be easy or most obscure; and, whether, in all essential points, it does not interpret itself; so as, what is hard in one place, is openly laid forth in another. Hear the judgment of the old Church and ours. 'All things are clear and plain, and nothing contrary in the Scriptures,' saith Epiphanius. 'Those things which seem doubtfully and obscurely spoken in some places of Scripture, are expounded by them, which, in other places are open and plain,' saith Basil. What could Luther and Calvin say more?"

We shall return again with pleasure to the consideration of this tract. The subject has multiform relations imperfectly and but partially understood. Were the sphere and action of individual judgment rightly and fully comprehended, sects would be lessened, individual will combining with human pride would no longer establish articles of faith, and the Church would exercise her proper and efficient energy, receiving to herself all true believers.

MARRIED.

On Wednesday, April 18th, at the Church of the Annunciation, by the Rev. S. Seabury, D.D., SAMUEL P. BELL to Miss LYDIA SEABURY, all of this City.

ACKNOWLEDGMENTS.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the society:

From St. Paul's Church, Baltimore, Rev. W. J. Wyatt, D.D., Rector, $37 11; Rev. J. N. Norton, Frankfort, $1.

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The undersigned gratefully acknowledges the receipt of the following offerings, viz:

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The undersigned, Treasurer of the Orphans Home of the Protestant Episcopal Church in New York, acknowledges the recept of sundry sums during the last month, viz:

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April 1, 1855.

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